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ERRATA CORRIGE:

Pag. 128, line 23 from above insert *necesse* before *habet rationes.*
Pag. 138, line 15 from above, omit *not.*
Pag. 138, line 18 from above, read *affirmative* for *negative.*

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. I.—JULY, 1894.—NO. 1.

THE MONTH OF THE PRECIOUS BLOOD AND THE RED SCAPULAR.

I.

WHEN Pius IX returned to the Holy City from his exile at Gaeta he issued a decree instituting a new feast of the Precious Blood on the first Sunday of July. "The circumstances, under which this decree of a new feast of the Precious Blood was issued," says Father Faber in his admirable book on the subject, "stamp upon the feast the same character of thanksgiving which belongs to the feast of the Help of Christians. It is an historical monument of a vicissitude of the Holy See, a perpetual Te Deum for a deliverance of the Vicar of Christ."

Under this aspect the peculiar fitness of devotion to the Most Precious Blood, as the Church understands it, appeals to Catholics of the present age no less than in the dark days of the pontificate of the gentle and saintly predecessor of Leo XIII.

Moreover, this devotion has, like all others which have their source in the Catholic Church, its special theological meaning, which determines its practical effect for the moral regeneration of society. One of the most popular heresies of the age consists in the substitution of altruism and philanthropy for the spirit of charity and self-sacrifice which is the very essence of the Christian religion. Now the characteristic feature of the devotion to the Most Precious Blood is this that it reveals the true purpose of the Redemption and develops the principle of sacrifice, and in this respect it supplements and enforces the spirit of the

devotion to the Sacred Heart. "Sacrifice is peculiarly the Christian element of holiness; and it is precisely the element which corrupt nature dislikes and resists. There is no end to the delusions which our self-love is fertile enough to bring forth in order to evade the obligation of sacrifice, or to narrow its practical application. If it were enough to have correct views, or high feelings, or devout aspirations, it would be easy to be spiritual. The touchstone is mortification. Worldly amusements, domestic comforts, nice food, and a daily doing our own will in the lesser details of life, are all incompatible with sanctity, when they are habitual and form the ordinary current of our lives."[1]

"It is another characteristic of the devotion to the Precious Blood," says the same authority from which we have thus far quoted, "that it does not usurp the place of other devotions, but by its own growth makes room for them." Nay, it mingles, like varicolored rays of light combined by the sun, with devotion to our Lord's Passion, to our Blessed Lady's compassion and all the devotional emanations which have their luminous source and centre in Christ the Redeemer.

It was for the purpose of fostering this view in a practical way that the Confraternity of the Most Precious Blood was first instituted under the approbation and patronage of Pius VII. Some twenty years later, the Red Scapular of the Passion became, through the instrumentality of a devout daughter of St. Vincent de Paul, the badge of that same devotion and has since then effected untold good, by awaking and keeping alive the spirit of self-sacrifice in numberless souls.

We all know, though non-Catholics cannot often realize it, how the scapulars which we wear around our necks and which attach us to one particular devotion or another, serve to remind us, day by day as we recognize the token on our breast, of the pledge we have given to love and serve God

1 *The Devotion to the Precious Blood*, chapt. vi. We would recommend the reading of Father Faber's treatise to all those who desire to have and propagate an intelligent appreciation of this devotion among their flocks.

and to keep from sin. Each badge has to us its special meaning and in the meaning lies the lesson, the warning and the grace. Different dispositions are attracted to different devotions, which is to say, that they follow different ways to arrive at the same end. Many see in the brown or blue scapulars the images of every beautiful virtue that adorns our Blessed Mother, and they feel the assurance of her heavenly protection in the consciousness of their desire to honor and imitate the Virgin Mother of Christ. There are others to whom the scenes of Calvary have special attraction or at least a specially soothing power. Their sorrows lessen in the remembrance of the compassion borne the burdened and broken heart by Jesus and Mary. In the realization of this sympathy there lies a charm which gradually grows and tightens around our sensitive nature, and we become more and more like to the hearts we love, the Sacred Hearts of Jesus and Mary. To souls capable of estimating the value of suffering, that is, to every Christian soul realizing the "Via Crucis" of life, the necessity, absolute and stern, of taking up a daily cross and following the Master to Calvary, thence to ascend to the heavenly Jerusalem—to such souls the Red Scapular of the Passion will prove a daily comfort, a book of introduction in the mysteries of the Divine Heart, and a pillow whereby to temper the smarting pressure from the edge of their cross upon the shoulder.

With this in view we publish a succinct account of the Red Scapular of the Passion, kindly prepared for the REVIEW by a Priest of the Congregation of the Mission.

II.

THE RED SCAPULAR

or

The Scapular of the Passion of the Sacred Heart of Our Lord Jesus Christ, also of the most loving and compassionate heart of the Blessed and Immaculate Virgin Mary.

Origin of the Scapular.—This scapular dates its origin from an apparition of our Lord and Saviour to a Sister of

Charity, in Paris, on the octave-day of the Feast of St. Vincent de Paul, July 26, 1846. The sister relates the fact in these words: "I visited the chapel a little before Benediction and there I seemed to behold our Lord. He held in His right hand a red scapular, the parts of which were joined together by two strings of the same color. On one part was pictured the scene of the Crucifixion and around the foot of the cross were the instruments of His dolorous Passion; the scourges, the hammer, and the robe which covered His bleeding body. The words, "Sacred Passion of our Lord Jesus Christ save us" surrounded the figure of the Crucified. On the other part appeared the images of His Sacred Heart and that of His holy Mother; a cross between them seemed to rise out of the Hearts and around the whole picture was the inscription: "Sacred Hearts of Jesus and Mary protect us."

On another occasion our Lord said to the same Sister: "Thou must condole with Me in the sorrows of my Passion." When on a Sunday evening she made the Way of the Cross, the Blessed Virgin appeared to speak to her as follows: "The world is perishing because men do not reflect upon the Passion of Jesus Christ; do all you can to make them meditate upon it, and thus to procure their salvation." The apparition of our Lord holding in His hand the Scapular of the Passion occurred several times; and on the Feast of the Exaltation of the Cross, September 14, 1846, our Saviour addressed to the Sister these consoling words: "All those who wear this scapular, will receive every Friday a great increase of Faith, Hope and Love."

The superiors, to whom the Sister related all, hesitated because they thought that it would be difficult to induce the Ecclesiastical Authority to give the necessary sanction for introducing the new devotion. But she said: "our Divine Saviour wishes that this devotion of the scapular of His holy Passion be established and the time will come when all difficulties will be removed and the Church will enrich it with her treasurers." The Superior General of the Congregation of the Mission, established by St. Vincent de Paul, whilst on a visit to Rome in June 1847, related all to His Holiness

Pope Pius IX. This venerable Pontiff seemed to recognize in the appeal the voice of the Sacred Heart and approved the devotion of the Red Scapular, to which he attached some indulgences.

The following is the Rescript:

EX AUDIENTIA SANCTISSIMI.

Die 25 Junii 1847.

Sanctissimus D. N. Pius div. pro. P.P IX. Sororum a Charitate nuncupatarum piis votis obsecundare, et supplicationibus hâc de re porrectis ab Superiore generali earumdem et Congregationis Missionis indulgere volens, benignè annuit pro gratiâ, ut Sacerdotes dictae Congregationis Missionis pro tempore existentes sanctum Scapulare (rubrum Passionis D.N.J.C.) de quo in precibus, benedicere, et Christifidelibus imponere possint; utque Christifideles illud gestantes, quâvis feriâ VI, si verè poenitentes et confessi ac sanctâ communione refecti sacras precationes *Pater*, *Ave*, et *Gloria* quinquies recitaverint, et interea temporis Passionem D.N.J.C. devotè recoluerint, septem annos ac totidem quadragenas; quocumque autem anni die, si saltem contriti piae hujusmodi Passionis meditationi dimidiâ ad minus horâ vacaverint, tres annos ac totidum pariter quadragenas de verâ indulgentiâ lucrari possint: denique ut omnes Christifideles, qui idem Scapulare contrito corde deosculati versiculum: *Te ergo quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti*, recitaverint, bis centum dies de verâ item indulgentiâ consequantur. Non obstantibus in contrarium facientibus quibuscumque.

Datum Romae, ex Secretariâ Brevium, die et anno qui suprâ.

A. *Card.* LAMBRUSCHINI, *à Brevibus apost.*

✠*Locus sigilli.*

Another Rescript was issued the following year:

EX AUDIENTIA SANCTISSIMI.

Die 21 Martii 1848.

Sanctissimus D. N. Papa Pius IX, ad fidelium pietatem et devotionem erga cruciatus D. N. Jesu Christi vehementùs excitandam, Superioris generalis Congregationis Missionis et Puellarum Charitatis precibus annuens, benignè concessit ut omnes et singuli utriusque sexus Christifideles, qui sanctum Scapulare (rubrum Passionis D. N. J. C.) de quo in precibus, induunt, quâvis feriâ sextâ per annum recurrente, si verè poenitentes et confessi ac sacrâ com-

munione refecti Passionem Dominicam per aliquod temporis spatium devoto animo reçolant, et item pro Christianorum Principum concordiâ, haereseum extirpatione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, plenariam omnium peccatorum suorum indulgentiam et remissionem consequi et lucrari possint et valeant. Non obstantibus in contrarium quibuscumque. Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, ex Secretariâ Brevium, die, mense et anno qui suprâ.

A. *Card.* LAMBRUSCHINI, *à Brevibus apost.*

✠*Locus sigilli.*

According to a third Rescript, the faculty of investing persons with the Red Scapular, which was limited to the Priests of the Congregation of the Mission (Vincentians) can be delegated to other priests :

EX AUDIENTIA SANCTISSIMI.

Die 21 Martii 1848.

Sanctissimus D. N. Papa Pius IX, attentis expositis, Superiori generali pro tempore Congregationis Missionis et Filiarum à Charitate S. Vincentii à Paulo nuncupatarum facultatem concedit alios presbyteros seculares vel cujusvis Ordinis, Congregationis et Instituti Regulares delegandi, ut sanctum Scapulare (rubrum Passionis D. N. J. C.) de quo in precibus, cum indulgentiarum eidem adnexarum applicatione benedicere, illudque omnibus utriusque sexus Christifidelibus qui id cupiunt, imponere possint et valeant. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris.

Datum Romae, ex Secretariâ Brevium, die, mense et anno qui suprâ.

A. *Card.* LAMBRUSCHINI, *a Brevibus apostolicis.*

✠ *Locus sigilli.*

Priests in the United States may apply for this faculty to the Very Rev. James McGill, Visitor of the Congregation of the Mission, St. Vincent's Seminary, Germantown, Philadelphia, Pa.[1]

Another indulgence for the hour of death has been granted by a fourth Rescript :

1 Facultas gratis datur.

EX AUDIENTIA SANCTISSIMI.

Sanctissimus D.N. Pius Papa IX, omnibus Christifidelibus rubrum Passionis D.N.J.C. Scapulare benedictum gestantibus indulgentias ut infra: Plenariam nempè, die prima praelaudati Scapularis receptionis, si verè poenitentes et confessi sanctissimum Eucharistiae sacramentum sumpserint, necnon aliquam Ecclesiam, seu publicum Oratorium visitaverint, ibique per aliquod temporis spatium, juxta mentem sanctitatis suae oraverint; et similiter plenariam, in mortis articulo acquirendam, dummodo ritè, ut supra, sint dispositi, vel saltem sanctissimum Jesu nomen, corde, si ore nequiverint, devotè invocent, benignè in perpetuum concessit. Praesenti valituro absque ullâ Brevis expeditione.

Datum Romae, ex aedibus S. C. indulgentiarum, die 19 Julii, 1850.

F. *Card.* ASQUINIUS, *Praef.*

A. *Archiep.* PRINZIVALLI, *Substitutus.*

Visum et usui datum in dioecesi nostra. Parisiis, 22 Octobris, 1850.

✠ M. D. AUGUSTUS, *Arch. Paris.*

Concordat cum originali in archivo Congregationis Missionis deposito.

PÉMARTIN,
Secretarius Cong. Missionis.

Conditions:—The Scapular must be made of wool and the material must be woven (Dec. auth. no. 423 ad 1 et 2) and of a red color. The string must also be of red wool, so that if many scapulars, one of which is the red scapular, are joined to the same strings, these strings must be of red wool. The pieces of woolen cloth must have the representations of the Crucifixion and of the Sacred Hearts, respectively, as described above. As this scapular does not stand in place of a religious habit, but is a scapular of devotion, it must be made as shown in the apparition; hence, when the pictures are effaced from wearing, a new scapular must be secured, although this need not be blessed anew.

It is not necessary that the name of those invested be enrolled in a register.

Indulgences:—I. Plenary: (1) On the day of reception, provided the usual conditions are fulfilled, viz.: Confession, Communion, visit to a church, and prayer according to the intention of the Pope. (2) At the hour of death, by invoking

the holy Name of Jesus, at least in the heart, when it cannot be done by the lips. (3) On all Fridays of the year, when those who wear the red scapular, after confession and Communion meditate for a while on the sufferings of Jesus, and pray according to the intention of holy Church. This indulgence can be gained on the Sunday following, as appears from the rescript:

Nota.—Ex audientiâ diei 13 Septembris 1850, Sanctissimus D. N. Pius P. IX benignè quoque concessit ut indulgentia plenaria, lucranda quâvis feriâ sextâ, extendatur ad eos qui moraliter impediti confessionem et communionem transferunt ad insequentem Dominicam.

II. Partial Indulgences: (1) Seven years and seven quarantines on all Fridays when, after confession and Communion, the Our Father, Hail Mary, Glory to be the Father, etc., are recited five times, and in the meantime the sufferings of Our Lord Jesus Christ are called to mind. (2) Three years and three quarantines on any day in the year for all that devote half an hour to meditation upon the sacred Passion of Our Lord. (3) Two hundred days, as often as a person, moved by sincere contrition, kisses the scapular and recites the following versicle: Te ergo, quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti. (We pray Thee, therefore, to assist Thy servants, whom Thou hast redeemed by Thy precious blood.)

It is not stated in the documents that these indulgences can be applied to the poor souls in purgatory.

Formula for investing persons with the Red Scapular:

RITUS

Benedicendi et imponendi Scapulare rubrum Passionis sacratissimique Cordis Domini nostri Jesu Christi, necnon et Cordis Amantissimi ac compatientis beatæ Mariæ Virginis Immaculatæ.

Genuflexo qui suscepturus est Scapulare, Sacerdos superpelliceo et stolâ rubrâ indutus, capite detecto, dicat:

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Domine Jesu Christe, qui tegimen nostræ mortalitatis induere dignatus, temetipsum exinanivisti, formam servi accipiens, et factus obediens usque ad mortem Crucis, tuæ largitatis clementiam humiliter imploramus, ut hoc genus vestimenti, quod in honorem et memoriam dolorosissimæ Passionis tuæ tuique sacratissimi Cordis, necnon et Cordis amantissimi ac compatientis Immaculatæ Matris tuæ institutum fuit, atque ut illo induti hæc myteria devotius recolant, benedicere † digneris, ut hic famulus tuus qui (*vel* hæc famula tua quæ) ipsum gestaverit, te quoque, per tua merita et intercessionem beatissimæ Virginis Mariæ induere mereatur: Qui vivis et regnas in secula seculorem. Amen.

Hic Sacerdos S. Scapulare aquâ bendictâ aspergit, et illud imponit, dicens:

Accipe, carissime frater (*vel* carissima soror), hunc habitum benedictum, ut veterem hominem exutus (*vel* exuta) novumque indutus (*vel* induta) ipsum digne perferas, et ad vitam pervenias sempiternam: Per Christum Dominum nostrum. *R.* Amen.

Deinde subjungit.

Et ego, facultate mihi concessâ, recipio te (*vel* vos) ad participationem omnium bonorum spiritualium quæ per Sancta Sedis Apostolicae privilegium huic sancto Scapulari, in gratiam Congregationis Missionis, concessa sunt. In nomine † Patris, et Filii, et Spiritus sancti. Amen.

Denique dicatur trinâ vice versiculus sequens:

Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti!

DE GRAVIDITATE EXTRAUTERINA.

RESPONSIO AD IMPUGNATIONES RMI. P. A. ESCHBACH.

IN horum libellorum periodicorum fasciculis pro mense Novembri anni 1893 et pro mense Januario hujus anni sententiam meam dixi de graviditate extrauterina deque chirurgicis operationibus, quae necessariae evadere possunt, ut matris vita salvetur.

Defenderam ut probabilem licitamque eam operationem chirurgicam, qua totus tumor cum foetu vivo excidatur, ut hoc modo servetur matris vita temporalis, aeterna vita foetui

per baptismum conciliari possit, etsi ejus vita temporalis, de qua nihilominus conclamatum sit, paullo citius exstinguatur. Nimirum haec operatio chirurgica videbatur mihi in iis circumstantiis haberi posse pro occisione seu mortis acceleratione *indirecta* tantum, quum directe tendat ad salvandam matrem atque insuper offerat spem foetûs pro aeterna vita salvandi, aliter et pro aeterna et pro temporali vita perituri.

Hanc meam expositionem Rmus. P. A. Eschbach, Gallici Seminarii in Urbe Rector, "necessarium duxit" impugnare, vir ceteroqui mihi amicus, in hac re acriter adversarius. Quapropter in libellis periodicis Romanis, quibus titulus est "Analecta ecclesiastica, Revue Romaine" complures statuit contra me theses, quibus meam opinionem ut a veritate omnino alienam confoderet. Quo successu hunc conatum fecerit, lectoris judicio debeo relinquere.

Puto tamen, abs re non esse, etiam cum horum libellorum lectoribus et impugnationes clarissimi mei adversarii breviter communicare et rationem exponere, cur illae videantur mihi infirmae. Nam videri poterit commendatio aliqua opinionis a me expositae, quod tantus vir graviora magisque fundata contra eam non repererit.

Quo melius lector nodum totius disputationis capiat, transcribam propositiones quattuor, quas contra me adversarius meus statuit:

Propositio I. Non iis incumbit onus probandi, qui abortum universim illicitum censent, sed qui hoc (hunc?) ex consulto aliquando induci licite posse contendunt.

Propositio II. Sententia quae tenet, ex consulto abortum inducere, vel ut in praesenti vitae discrimine mater salvetur, vel ne in futurum tale discrimen injiciatur, licitum esse, totius catholicae scholae doctrinis contradicit.

Propositio III. Seclusis jam argutiis ad cohonestandam craniotomiam olim productis, nulla etiam tenuiter probabili ratione evincitur, licitum esse unquam ex consulto procurare abortum

Propositio IV. "Ex consulto abortum inducere in vitae maternae discrimine quod per solam foetus immaturi ejectionem averti posset" (Lehmkuhl, Theol. Mor. I n. 841),

chirurgica operatio est directe occisiva foetûs, quam ullo in casu esse licitam tuto amplius doceri nequit.

Haec Rmus. P. Eschbach.

Quum in mente non habeam, limites disputationis in hisce libellis inchoatae excedere, moneo denuo lectorem, agi de extrauterina graviditate, atque propterea sermonem esse de excisione illa, quae in tali casu ad salvandam matrem necessaria sit.

Ultima adversarii mei Propositio ea est, ex qua reliqua omnia pendent. Quapropter ad hanc ejusque explicationem ab adversario meo factam responsurus sum primum. Quodsi illud responsum valuerit ad thesem infirmandam, tota res haberi potest pro confecta. Nihilominus, ne accusationes graves, quae in reliquis adversarii mei dictis continentur, plane transmittam, addam breve responsum ad alias Propositiones, ex ordine resumendas.

Argumentum Rmi. P. Eschbach ad evincendam Propositionem IV est hoc: Operatione illa chirurgica resecatur aut destruitur "placenta," quam vocant, qua foetus cum matre cohaeret. Sed "foetui est organum, quod *placentam* vocant et quo matri inhaeret, id, quod jam nato sunt pulmones et stomachus. Propterea placentam illi resecare aut destruere idem omnino dicit ac stomachum aut pulmones ferro huic transfigere, aut caput infantis conterere, prout craniotomia obtinet."

Respondeo 1° ad *minorem* propositionem hujus argumenti, videlicet ad ipsa verba mei adverserii: Placenta est foetui *ita necessarium*, ut pulmones et stomachus, *Transeat;* placenta est ita foetûs organum, *ita foetui proprium* ut pulmones et stomachus, *Nego.* Ut autem probaretur, ex eo, quod placenta resecetur vel destruatur, actionem aliquam esse directam foetûs occisionem, deberet saltem constare, placentam esse organum foetui ita proprium, ut sunt homini pulmones vel stomachus; non sufficit ostendisse, illam esse foetui ita necessariam. Necessaria ad vitam producendam sunt mihi etiam aër et cibus; neque tamen illico in omni casu dicendus est homicidii reus, qui me privaverit cibo vel aëre, sicut esset qui me privaret pulmonibus vel stomacho. Reipsa autem

placenta est aliquid, quod aeque bene *matris* est, ac foetûs, imo ex majore parte matris est. Ut enim ex textu etiam Embryologiae DD. Beaunis et Bouchard ab adversario meo laudato patet, ex tribus illis involucris, quae concurrant ad constituendam etiam placentam, exterius illud, quod reliquis crassius est, ad uterum (vel aliud organum) matris certe pertinet. Ergo resecare placentam est resecare primo et per se aliquid quod matris est, et consequenter etiam est auferre id quod foetûs est et quod illi necessarium est ad vitam producendam. Male igitur concludit adversarius meus, hanc chirurgicam operationem omnino non distingui a craniotomia, quae primo et per se caput infantis conterit.

Respondeo 2^do^. Neque ex iis, quae in hisce libellis defenderam, sequitur, operationem illam chirurgicam debere fieri immediate in placenta. Resecatur totus tumor anormalis, *i. e.* pars organi materni, quae propter anormalem ejus conditionem matri creat vitae imminens periculum: hanc materni corporis partem continere foetum, per accidens est; atque resecando illam partem morbidam simul auferri foetum, eumque vitam, ceteroquin sibi inutilem, diutius producere amplius non posse, permittitur seu *indirecte* intenditur.

Imo in ipsa graviditate uterina, fac, uterum infectum esse atque, ne matris conditio ex eo fatalis evadat, resecandum. Verene illicitum erit, totum uterum resecare, etsi *cum* utero foetus extrahatur? Quod equidem probatum ab adversario meo esse non video. Licebit igitur interim contrarium sentire, atque a fortiori concludere in graviditate extrauterina, si evaserit letalis, posse totam illam materni corporis partem, quae foetui pro utero est, simul cum foetu resecari. Quare iterum non bene concluditur, in omni casu haberi non indirectam tantum, sed directam occisionem sicuti in craniotomia.

Ergo fundamentum totius disputationis contra me institutae reperitur infirmum. Concusso autem fundamento, ea quae superstruuntur, corruant necesse est. Reliquas igitur adversarii mei Propositiones satis erit breviter perstringere.

Propositionem I clarissimus vir R. P. Eschbach statuit contra me, quod scripseram, non probabili tantum ratione,

sed invicte probari debere ab aliis, operationem de qua disputaretur esse non indirectam tantum, sed directam occisionem. Contra quod contendit, iis qui defendant istius operationis liceitatem incumbere onus probandi, atque mea dicta esse "subversionem status quaestionis."

Ad quae respondeo: Si clar. vir contendere vult, iis, qui excisionem foetûs in nostro casu licere censeant, incumbere onus *afferendi probabiles rationes*, quibus suadeatur, eam esse indirectam tantum occisionem mortisve accelerationem, *id concedo.* Si autem contendere vult, id probari debere argumentis ita convincentibus, ut nulla amplius probabilis ratio contraria afferri possit: *hoc omnino nego.* Si afferatur ratio plane convincens, eo melius erit. Sufficit interim omnino, si adest probabilis ratio, ut in tanto discrimine matris et foetûs utrique succurrere liceat; neque ei, qui ita agit, timendum est, ne coram Deo peccet. Sane, ratio si probabilis tantum est, potest esse objective falsa; sed quamdiu ejus falsitas non est perspecta, culpae non vertitur ei, qui illâ nixus alteri salvaverit vitam temporalem, aeternam alteri conciliaverit.

Qui vero contra probabiles rationes allatas contendit, nihilominus operationem illam non licere, ille sane id invicte probare debet: nam ad statuendum peccatum non sufficit attulisse probabilem rationem, ratio vere probabilis autem sufficit, ut statuatur actionis liceitas.

Ille erat status quaestionis, quando scribebam quae adversarius meus reprehendit. Quibus patet, quo jure dixerit, me subvertisse statum quaestionis. Nam rationes probabiles, cur videatur operatio chirurgica in nostra quaestione licita, statim ab initio totius disputationis vel potius expositionis studui afferre. Quas impugnare quidem allatis rationibus contrariis, cuilibet fas est; at inde nondum sequitur, subversum esse statum quaestionis.

Propositione II adversarius me arguit contradictionis contra totius catholicae scholae doctrinas.

Cujus argumentum sumit ex Salmanticensibus, quos nomine omnium audiendos laudat. Hi enim in "Cursu Theologiae Moralis," tract. 13 cap. 2 n. 58, ita habent:

"Restat nunc, ut de occisione innocentis quae per abortum fieri solet agamus. In hoc supponant OMNES AUCTORES, quod si foetus fuerit animatus, omnino illicitum est procurare abortum per media directe et per se ad expellendam vel occidendam creaturam ordinata, ut per potionem, dilacerationem, percussionem aut alia media quae *per se* at talem effectum conducunt, sed esse peccatum homicidii proprie dicti sic abortum procurare, quia haec est occisio injusta per se et directe hominis innocentis, quae nullo modo licet ob periculum infamiae, mortis, vel alterius damni matris. Non enim facienda sunt mala, ut eveniant bona, et ut dixit S. Ambrosius, si alteri subveniri non potest, nisi alter laedatur, commodius est neutrum juvare."

Quibus ut respondeam, sufficit complere textum laudatum, quo appareat, quid valeat effatum illud "OMNES AUCTORES" vel "TOTA SCHOLA CATHOLICA."

Nimirum ii ipsi Salmanticenses eodem loco pergunt: "Similiter est CERTUM APUD OMNES, esse illicitum abortum procurare ante foetus animationem, et reduci ad peccatum homicidii." Nihilominus eodem loco n. 60 hanc quaestionem abortus foetus nondam animati porro tractantes, quem non licere dixerunt "CERTUM ESSE APUD OMNES," addunt: "Nunc ergo difficultas est, an liceat pharmacum praegnanti dare directe tendens ad faciendum abortum, quando id ad matris periclitantis curationem necessarium judicetur. *Affirmat prima sententia id esse licitum*, etiam si tale remedium non aliter conducat ad matris vitam, nisi quatenus excutit foetum non animatum: *sic Sanchez referens 13 auctores etc.*"

Sisto hic; nam *rem* neque Sanchezii neque Salmanticensium volo defendere.

In III Propositione adversarius meus ostendere conatur, operationem chirurgicam nostri casus nulla ratione vel tenuiter probabili defendi posse, quia iisdem rationibus innitatur ejus defensio, quibus olim defensio craniotomiae. At proscriptâ craniotomia per S. Officium, etiam illa argumenta seu causae proscripta sunt. "Ergo ex hujusmodi causis argumentari, quum de honestate sermo incidit chirurgicae operationis, quae in detrimentum vitae foetus necessario tendit,

amplius non licet." Nimirum, teste adversario meo, defensores craniotomiae utebantur praeter rationem injustae aggresionis etiam his: "Est pugna jurium inter matrem et foetus; porro in tali pugna jus fortius, h. e. matris, praevalere debet. Qui habet jus ad vitam, illud cedere, si velit, potest; atqui foetus suum jus matri cedere velle censendus est."

Respondeo: Qui sint, qui *ita* argumentati sunt, non curo; ego non *sic* argumentum instruxi. Concedo quidem omnino, me provocasse ad cessionem juris ex parte foetûs; sed propterea me reum esse violati decreti S. Officii, non intelligo.

S. Officium proscripsit "*craniotomiam*" et "*quamcunque operationem directe occisivam foetûs vel matris gestantis.* Operatio, de qua inter nos quaeritur, adversario meo quidem est operatio directe occisiva foetûs; sed S. Officium hoc non dixit; ergo, cui non videtur esse operatio directe occisiva foetus, decreto S. Officiii non impeditur. Sed—ut opponit adversarius—ego simili ratione utor ut defensores craniotomiae! Respondeo: Quid ad rem? S. Officium judicium nullum tulit de rationibus. Solum est, quod sequitur, S. Officium non probasse rationes ut satis probabiles *ad defendendam craniotomiam.* Sed inde non sequitur, illas rationes nihil amplius valere ad probandum quidquam; et, si quis velit contendere, eas nihil amplius valere ad probandam liceitatem operationis quae ab ejus defensore habetur pro *indirecte occisiva tantum*, conclusio latius patet quam praemissae. Ergo quod non obstante decretum S. Officii "nihilominus" in *mea* re utar simili ratione, nihil est, in quo peccem.

Objicit autem adversarius meus in afferendis rationibus, quibus velim ostendere non adesse directam occisionem, me "versari in ignorantia elenchi," quod putem adversarios ex eo probare velle adesse directam occisionem, quod cum illa excisione necessario conjungatur mortis fœtûs acceleratio, quum revera alia ratio afferatur, scilicet *non adesse alium effectum bonum aeque immediatum.*—Ad quae respondeo: Quae ego dixi in hisce libellis, respiciebant, quae in contrariam partem dicta erant *in his* libellis. Videat igitur benignus lector, quaeso, fasciculum mensis Decembris pag. 430 et judicet, num versatus sim in ignorantia elenchi; caeterum, si

ita res se habet, ut cl. adversarius meus dicit, cur ipse in ipsa pagina anteriore (Anal. eccles. p. 127) characterem operationis *directe* occisivae petit ex eo, "quod in detrimentum vitae fœtus necessario tendat?" Nam juxta ipsum propterea, quia S. Officium operationes *directe occisivas* rationesque qua *his* faventes proscripsit, non amplius licet iisdem rationibus uti "quum de honestate sermo incidit chirurgicae operationis, quae in detrimentum vitae fœtus necessario tendit." —Re vera ad utrumque momentum attendi debet, nimirum effectum malum non obstare et effectum bonum aeque immediate sequi; sed ad utrumque momentum re ipsa attendi; quo successu, hic non quaeritur.

Sed repetit adversarius meus gravissimam accusationem, me in tota hac quaestione committere "petitionem principii," quum supponam semper, quod sit probandum; et me vocare id "principium clarum," cujus "contrarium potius cuilibet, Lehmkuhlio excepto, sit clarum."

Respondeo ab ultimo incipiens. Quod vocaverim *clarum* principium, adversarius meus non videtur recte intellexisse. Refert ad meam *Theologiam Moralem* I n. 843. Principium clarum dixi *generalem* illam propositionem. Si de *sola* conservanda vita aliena vel non amplius conservanda agatur, posse me cessare a conservanda vita aliena, si nequeam amplius conservare sine dispendio vitae propriae. Adversarius meus videtur id intellexisse de applicatione ad matrem gestantem. Sed *me* id nullo modo fecisse, ex l. c. evidens est. Nam statim adjungo; "At si hoc principium per se clarum in praesenti re (*r. i.* quando agitur de matre gestante) applicare volumus, difficultas in eo reperitur, quod in ejectione fœtus generatim *aliquid amplius committi videatur;*" ergo ipse moveo difficultatem, quod actio, de qua disputatur, non sit *mere non amplius conservare*!

Petitionem principii cl. adversarius meus in eo invenit, quod semper supponam, "extractionem foetûs non esse quid malum," quum hoc ipsum sit id, quod probare debeam.

Respondeo: Suppono utique, extractionem fœtûs non est aliquod intrinsecus malum morale, quâ extractio seu translocatio est; sed *si sit malum* id *ex eo* repeti debere, *quod causet*

mortem fœtus. Hoc est quod suppono. Num male? Quod dein probare contendo est illud: hanc causalitatem mortis non obstare, quin malitia moralis possit aliquando abesse, nimirum quando ob gravissimas causas haec extractio fiat actione aliqua, quae causet aeque immediate effectum bonum eumque praeponderantem. Quam feliciter vel infeliciter id ostenderim, hic iterum non quaeritur. Modum procedendi puto immunem esse a legibus logicae tam turpiter violatis.

Leviora dictionis meae, in quibus adversarius offendit, omitto.

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POPULAR NAMES OF THE INSPIRED BOOKS.

NO studies are more earnestly pursued at the present day than those concerning Holy Writ. Anything pertaining to it is deemed worthy of investigation. One of the most fruitful sources of important results in this work has been the study of words—particularly, maybe, of that class of words known as *names*. They have been found to be not merely so much breath expended in making known our meaning to each other, but abiding things; at times souvenirs of important epochs in the history of the race; at times throwing light upon developments of thought; at times—most important of all—letting us into an inner knowledge of God's intercourse with men. What a wonderful revelation in the records of religion is epitomized in the name of "Jesus"!

In a limited way, one or the other of these facts is illustrated in the appellations given to the Inspired Writings, and, therefore, it may be of interest to recall somewhat of the history of those which came to have a general signification.

I. The earliest name was applied to the part of the Bible which was first written—namely, "The Law." This "Law," as approved and authorized by the Jewish Church, was contained in the books we designate as the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

II. In the course of time a change in the primitive significa-

tion of this term took place. By the rhetorical figure which uses the thing contained to denote what contains it, the word "Law" came to be applied to the five books themselves. While this change was being brought about the number of Holy Writings was increased, so that by the time of Ecclesiasticus (200 B. C.) these were spoken of as "the law, the prophets, and the rest of the books," or "the law, the prophets, and other books that were delivered to us from our fathers."[1]

III. In what year the Second Book of Machabees was written we cannot tell; but certainly a considerable time after the book of the Son of Sirach, and very probably between the years 124 and 63 B. C. This book opens with two letters sent by the Jews of Judea to their brethren, the Jews throughout Egypt. In the second of these epistles occurs the following passage which bears upon the question we are dealing with in an interesting way: "And these same things were set down in the commentaries of Nehemias; and now he made a library, and gathered together out of the countries the books both of the prophets, and of David, and the epistles of the kings concerning the holy gifts . . . And in like manner Judas also gathered together all such holy things as were lost by the war we had, and they are in our possession" (II Mach. 11, 13, 14). We cannot be sure whether the "library" thus gathered together consisted only of the Sacred Writings, but it certainly included these; and long afterwards the word, modified by the adjective *Divine*, was applied to them alone. The text shows us, however, that at the time, of its writing certain of the Holy Books were known as "the prophets," certain as "of David," and others as "letters of kings about sacred gifts." What these last mentioned were is not plain to us—possibly, it has been surmised, "documents such as those excerpted in the Book of Esdras, respecting edicts issued by Persian kings in favor of the Temple."[2]

1 Cf. The "Prologue" to Ecclesiasticus in the Vulgate. "Hagiographa" —was the usual designation of "the rest of the books."

2 Driver's Introduction—p xxv.

IV. Coming to New Testament times we find that our Lord used to denote the Old Testament, as we would naturally expect, some word or words in vogue among the Jews of His day. Hence in Matthew xxi, 42, He questions "the chief priests and ancients of the people—Have you never read *in the Scriptures:* The stone which the builders rejected the same is become the head of the corner?" Again to the Sadducees He says: "You err, not knowing *the Scriptures*" —Math. xxii, 29. He asks Peter when he had imprudently cut off the ear of the servant of the high-priest: "How then shall *the Scriptures* be fulfilled?"—Math. xxvi, 54. These are a few of many examples. The Apostles imitated their Master. Thus St. Paul writes to the Galatians: "And the Scripture foreseeing that God justifieth men by faith," etc.—Gal. iii, 8. And St. James dwelling upon the same doctrine under another aspect says: "And the Scripture was fulfilled saying: Abraham believed God, and it was reputed to him to justice."—Jas. ii, 23. St. Peter, too, is not remiss in speaking of "the Scriptures" which "must needs be fulfilled"—Acts i, 16; I Pet. ii, 6; II Pet. i, 20, &c. Needless to say the disciples of the Apostles, as Luke and Mark, held to the customary appellations.

V. However, about the time of our Lord, there were many other names for the inspired volumes in common use among the Jews, some of which terms had the sanction of at least isolated mention in the Old Testament. One of these occurs in the prophet Daniel, and being uncertainly defined, it was not mentioned hitherto: "The first year of his (Darius) reign I Daniel understood by books the number of years, concerning which the word of the Lord came to Jeremias, etc.,"—Dan. ix, 2. Prefixing the article removed the indefiniteness, and "The Books" was a common title among the Jews in the first Christian centuries. A second such term is found in the First Book of Machabees, mention of which has been omitted until now, at the cost of chronological order, because it, too, was in frequent use at the opening of our era. In I Machabees xii, 9, it is written: "We, though we needed none of these things, having for our

comfort the holy books that are in our hands, chose rather to send," etc. In the writings of the Jewish philosopher, Philo (B. C. 20 to A. D. 50,(?), and in those of the historian Josephus (A. D. 38-100), the appellations last mentioned and such as the one most used by our Saviour and others of kindred formation constantly appear. "Sacred Books," "Sacred Scriptures," ἱερα γράμματα, etc. A passage from Philo worthy of attention, is quoted by Canon Westcott:[1] "In each house of these ascetics"—the Therapeutae—"there is a temple which is called . . . a monastery (a solitary cell), in which they perform the rites of a holy life, introducing therein nothing . . . which is needed for the necessities of the body, but *laws*, and oracles delivered by *prophets*, and *hymns*, and the other (books) by which knowledge and piety are mentally increased and perfected." Still more pertinent to our purpose is the description of Josephus: "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all past times, which are justly believed to be divine. And of them *five belong to Moses*, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, *the prophets*—who were after Moses, wrote down what was done in their times, in thirteen books. The remaining four books contain *hymns to God*, and precepts for the conduct of human life. It is true that our history hath been written since Artaxerxes, very particularly, but hath not been esteemed of the like authority with the former of our forefathers, because there had not been an exact succession of prophets since that time. . ."

It is not within the scope of this paper to dwell longer upon this period, and for this reason Talmudic writings are not dealt with.

1 "The Bible in the Church," p. 33.

VI. The post-Apostolic writers and Fathers took up the previous usage. Irenaeus calls all the books the divine Scriptures, which slightly differ from the "*ἁγιαι γραὰι*" of Theophilus. Origen speaks of the Scriptures as "*ἁγια Βιβλία*" "Holy Books," and again simplifies this into "*Βιβλία*," thus reminding us of the word of Clement of Rome in his second epistle to the Corinthians, "*τα Βιβλία*," a reproduction of the then popular Jewish term.

VII. This word quickly became by use the technical designation of the Old and New Testaments. The causes of this use are not far to seek. *First.* The orthodox writings in presence of the apocryphal works which so quickly and numerously came into existence in the early Christian age were very naturally *the books* in the mind of every faithful soul. *Secondly.* Every church, every community, every monastery would want its copy or copies of Holy Writ; other books were of secondary consideration; such copies would be emphatically *the* books of such church or Christian gathering of any kind. *Thirdly.* The Sacred Volumes were the never-failing source of the readings, the substance of the prayers, and all else that make up church worship; and the better this became organized and developed, the more prominently would these volumes stand out in the general estimation—an estimation naturally and simply voiced in the title *τα Βιβλία*. The Word thus firmly established in this ecclesiastical sense in the East came Westward—like many terms, *v. g.* episcopus, presbyter, diaconus, litania, liturgia, monachus, abbas, etc., with the same meaning. In the West, indeed, there was less chance of its being used in any but its higher meaning, for the Latin *libri* and *libelli* sufficed for every other purpose.[1]

VIII. For a while after its transfer into Latin, the Greek *Biblia* held its rights as a plural neuter noun. However, in the course of time a knowledge of Greek became a rare accomplishment in the West; and so it happened that in the Middle Ages the word Biblia, having the appearance of

1 Smith's Bib. Dict. art. "Bible."

a feminine noun, was treated as such; indeed, men ceased to know its plural force, and it was declined Sacra Biblia, Sacrae Bibliae, instead of Sacra Biblia, Sacrorum Bibliorum. "Si scires tolam Bibliam exterius," wrote Thomas a Kempis, "et omnium philosophorum dicta, quid totum prodesset sine caritate et Dei gratia." It never crossed his mind that he should pen "tota Biblia." The mistake was not altogether an unhappy one, for it emphasized the truth that of the books that were or would be in the wide world, certainly the Inspired Writings constituted and would ever constitute *the* Book of them all.[1] Nevertheless, the error occasioned serious misconceptions; standards were applied, at least to parts of the Scriptures, which would never be used had it been studied as a *Literature*. Some of the best biblical work of our day is in no insignificant measure due to the fact that we have returned to the "library" notion of the books of revelation, and have taken up with the name given by that thorough scriptural scholar, St. Jerome—*Bibliotheca Sacra*, a most scientific and enlightening term.[2]

IX. As to the word in our own language, it was brought to England by the Normans, though, remarkable to narrate, we have the more proper *Bibleothece*, as including all Scripture, in earlier Anglo-Saxon literature. Hence in the works written after the Invasion we find "Bible" already naturalized. Thus Chaucer writes, in his description of the "Doctour of Phisik" (Canterbury Tales, prol. 429 ff.):

> "Wel knewe he the olde Esculapius
> And Deyscorides, and sek Risus,
> Olde Ypocras, Haly and Galyn . . .
> His study was but litel on the Bible."[3]

The use of the word by the Protestant translators of Scriptures, or their predecessors, as Wycliffe, made it a fixture

1 The Talmudists used a term equivalent to "The Book," cf. Trochon Introd. p. 35.

2 A book recently issued, written by the Regius Professor of Hebrew in Cambridge University, is entitled: "The Divine Library of The Old Testament."

3 An odd time Chaucer uses the word in the general sense of "book."

in the languages of the Western nations most affected by the religious revolutions of the sixteenth century.

X. There is another designation of Holy Writ which demands notice: the "Old and New Testament." "Testament" is used as the translation of the Greek διαθήκη. Now in Scripture this word most often expresses the Hebrew ברית whose proper meaning is *compact, covenant.* Professor Thayer in his Lexicon describes the use of this word. It is made to denote the close relationship God entered into with Noah (Gen. vi, 18; ix, 9 seq.), then with Abraham, Isaac, Jacob and their posterity (Lev. xxvi, 42), but especially with Abraham (Gen. xv. and xvii), and afterwards through Moses with the children of Israel (Ex. xxiv; Deut. v, 2, et al.). In these passages it is told on the one side what God will do in favor of Israel, and on the other what He expects from His children: they are to keep the commandments given through Moses; and He promises the greatest earthly rewards to those who do so, and the direst punishments to those who do not. This is what is back of the word as generally current in the New Testament (Cf. Heb. ix, 4; Apoc. xi, 19; Acts vii, 8; Rom. ix; 4).

However, this covenant included not only what was to happen before the Messiah, but also His coming. For this reason St. Paul writing to the Ephesians, who had been Gentiles, reminds them that when such, they were "without Christ, being aliens from the conversations of Israel, and strangers to the covenant, having no hope of the promise, and without God in this world"—Eph. ii, 12. In other passages it is insisted upon that Christian salvation is the fulfilment of the Divine promises annexed to former covenants, especially to that made with Abraham; thus in Luke i, 72 ff; Acts iii, 25; Rom. xi, 17; Gal. iii, 17. Now these covenants having been filled by the coming of the Messiah, a new and more perfect compact between God and His people would follow: "Behold the day shall come, saith the Lord," quotes the Epistle to the Hebrews from the prophet Jeremiah, "and I will perfect unto the house of Israel, and unto the house of Jacob, a *new* covenant. Now in saying a new,

He hath made the former old. And that which decayeth and groweth old is near its end" (Heb. viii, 8, 9). Again: "But now He hath obtained a better ministry, but how much also He is mediator of a better covenant, which is established on better promises" (Heb. viii, 6). In consequence of this we are not surprised to find two distinct covenants, the Mosaic and the Christian, treated of, as in the Epistle to the Galatians, where under the figure of Ishmael and Isaac the two covenants are described—Gal. iii, 22 ff. This "new covenant,"[1] as the older ones, has its conditions; these are on the part of men faith in Christ with whatever this implies, and on the part of God grace and salvation in return. The compact is sealed—made good—by the death of Christ, as is expressed by the phrases—"the blood of the new covenant," "the blood of the covenant," "my blood of the covenant," *i.e.*, my blood by the shedding of which the covenant is established.

XI. Evidently all along the Greek διαθήκη has signified compact—covenant—arrangement between God and man. Nevertheless, there is a very striking exception, one which is the basis of the present use of the word "Testament." In the Epistle to the Hebrews—ix, 16—we read: "For where there is a covenant, the death of the testator must of necessity come in. For a testament is of force after men are dead: otherwise it is yet of no strength whilst the testator liveth." Here we see that into the word διαθήκη a new signification is infused, although the meaning which the word has elsewhere in the Epistle is not altogether excluded:[2] it means "covenant," but a covenant modified by the idea we attach to a last will or testament; and, therefore, Christ is likened to a testator, not only because He bequeathed us a heavenly inheritance, but because *through His death* we obtain the means of fulfilling the covenant even as the Mosaic one should be consecrated by blood (Heb. ix, 15, 18 ff).[3]

1 Math. xxvi, 28.

2 "The sacred writer starts from the sense of a 'covenant' and glides into that of a 'testament.'"—Lightfoot—*Comm. on Gal.* iii, 15.

3 Thayer's Lexicon.

This new use of διαθήκη was a very natural one since "in classical writers it almost always signifies 'a will, a testament.' On the other hand in the Septuagint the word is as universally used of a covenant (most frequently as a translation of ברית), whether as a stipulation between two parties (συνθηκη, 'a covenant' in the strict sense) or as an engagement on the part of one." Now the actual equivalent of the word, as current in the Bible, in Latin would be *foedus*, or *pactum;* so that Ἡ παλαια διαθήκη should be translated *Vetus Foedus* (or Pactum), and Ἡ καινη διαθήκη, *Novum Foedus.* This did not happen; on the contrary *Testamentum* became the accepted rendering, an interpretation due no doubt to the two-fold sense attributed to διαθήκη in the passage quoted from the Epistle to the Hebrews, and to the fact that this is its meaning in classical Greek. Already in Tertullian's day this word's growing popularity had superseded a word frequently used by this writer—"instrumentum." In this way it fell out that the Latin Vulgate renders διαθήκη, wherever it occurs in the Christian Revelation, *testamentum.* The natural result of this use was that in later Latin the term was stretched to cover the biblical ("covenant") as well as the classical ("will or testament") sense of διαθήκη, and thus it came to pass that what was at first a mere arbitrary assumption—if not an incorrect translation—became a received dictionary translation of the word.

Our short study of the popular names of Holy Writ has led us to touch briefly on its history, and incidentally has brought to mind problems so serious as that of the covenant-nature of the Jewish and Christian Dispensation, and the like. It has taught us, also, that Protestantism owes the appellation "Old and New Testament" to a source so distinctly Catholic as the Vulgate, and that its most prized shibboleth—"Bible"—is a solecism in the Latin of the monks. Such is the irony of Fate!

It may be something of a satisfaction to recall that in so simple a matter as the popular names given to God's written Truth, neither Revelation itself, nor the laws of philology, had a chief part, but the use and authority of the Catholic

Church—the criterion without which in more serious matters, Revelation would be rendered unable to attain its proper end, and Human Science would be left stranded on the shoals of agnosticism.

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AN ARMY CHAPLAIN IN THE CIVIL WAR.

WHEREVER a Catholic priest is needed, he is sure to go. Dangers do not daunt him, hardships do not hinder him, pestilence cannot perturb him, nor the certainty of death drive him away. He is bound to go where there are souls for him to save, and should he lose his life, another priest will be prompt to fill his place and carry on his work.

When the civil war summoned the men of the North and the South to conflict, legions of Catholic citizens swarmed to the defence of the Union. At the call of President Lincoln for volunteers, they rallied around the starry flag and on every battle-field from Bull Run to Appomattox they did their full share in the grand achievement that carried it to final victory.

With the Catholic battalions were priests who had left their peaceful homes to accompany the army in its campaigns, ministering to the spiritual needs of the troops, sharing their privations, confronting the same perils on the march, in bivouac and on the field of blood. Neither fatigue nor exposure, neither hunger nor thirst, neither heat nor cold, neither rain nor snow, neither camp fever nor swamp miasma, neither the carnage of engagements nor the risk of capture, could separate them from their men. Once, at the battle of Malvern Hill, one of them was out at the very front of the line, going about among the wounded, giving absolution to those who wished it, while the cannons roared and the musket balls fell like hail. Coming to a soldier who was mortally hurt, the Father asked:

"Are you a Catholic?"

"No," was the reply, "I'm not, but I'd like to be, for I want to die in the faith that gives you the courage to come out to such a fearful place as this."

And there amid the din and the danger, the priest instructed and baptized him and closed his eyes in death.

Among these brave clergymen who were with the Federal forces in the days that tried men's souls from 1860 to 1865, the Very Rev. William Corby, C.S.C. is conspicuous by reason of the length and the merit of his services. For three years he was with the famous Irish Brigade in the Army of the Potomac. He served under McClellan, Burnside, Hooker, Meade and Grant, marching and countermarching in Virginia, Maryland and Pennsylvania, going with his regiment into the bloodiest battles of the war, and giving up his commission only when the surrender of Lee announced the downfall of the Confederacy.

Some of his reminiscences of chaplain life in the army may entertain and edify the priests of a younger generation who have only the victories of peace to cultivate and who know of war only through the pages of history and the stories of the few surviving veterans of the Republic's fratricidal strife.

Father Corby offered his services to the Government in the autumn of 1861 and shortly afterwards joined his regiment at Alexandria, Virginia. That fall and winter were spent in "Camp California," near Washington, D. C., where the chaplain's work among the men was pretty much the same as the parish duties of a city pastor.

On a miserable rainy day in the early spring of 1862, the army received orders to march. As this was Father Corby's first experience in campaigning, he had not yet the knack of taking care of himself on such an expedition. So when the command was given to start, he placed his missionary outfit, his tent and his blanket in one of the army wagons, hung a small sack of "hard tack" crackers on the pommel of his saddle, mounted his horse, and went forward with his regiment. All day long it rained and all day long the soldiers tramped in the mud, going toward Manassas. At night they

halted. The Irish Brigade came to a rest in a bleak and sodden cornfield. A raw March wind was blowing. And still the rain came down! The gallant chaplain of the Eighty-eighth New York got off his charger, stiff and sore after his eighteen mile ride through the mire. He had no shelter to go to—for the wagons were stalled ten miles back, and his blanket was with his tent. He tried to eat his crackers, but they had got wet with the rain and had absorbed perspiration from the horse. They smelt horse, they tasted horse, and the stomach of his reverence revolted against them. Hunger was more endurable than such food. After a little, he sat on the roots of a tree and heard the confessions of some of the men; then, for the rest of the night he stood beside a fire which the soldiers had started—having ridden all day and having no dinner, no supper and no sleep.

The first battle that Father Corby was in, was at Fair Oaks, on June 1. It had begun on the previous afternoon. When the Irish Brigade reached the front, they found the field strewn with corpses, dead horses, bursted cannon, broken muskets, smashed caissons, clothing, balls, blood, limbs and branches of trees—a gruesome sight, sickening to raw recruits. In sequestered places some of the wounded had been collected. From group to group went the chaplain, giving absolution, comforting the dying, praying for all. At daybreak the Confederates came rushing against the new array of their enemy, but the Irish boys stood the assault without flinching and gave as good as they got. The conflict raged with fury. Men fell by the score in every company. The dead were left where they lay. The wounded were borne toward the rear. In the shelter of a log-cabin, on the exposed side of which the bullets rained with a sound somewhat like that of hail upon a tin roof, Father Corby went on with his ministry. The circumstances were exciting but somewhat too trying to the nerves to be comfortable.

Later in the day the chaplain went to an improvised hospital where the surgeons were at work. In a huge pile were legs, arms, feet and hands, shattered by balls, now amputated and covered with blood, heaped up like meat in a slaughter-

house—a spectacle to make the stoutest heart quail and to dim all the romantic glory of war.

In the *Seven Days' Fight* the Union forces had to give battle by day and to march by night. As they swung round toward a new base of operation, the Confederates advanced. So when the darkness came down, putting an end to the day's encounter and offering opportunity for further retreat, the dead and the badly wounded fell into the hands of the men from the South. The dead were stripped of clothing and accoutrements. The living were made captives and sent back to prison-pens. A part of every night was devoted to burying the dead. Pits were dug, long and deep, and about six feet wide. Into these the bodies were lowered, side by side and on top of one another. Often many poor wretches, unconscious from pain and loss of blood, were thrown into these holes and buried alive.

During every engagement cannons and caissons were dragged into position regardless of minor obstructions, such as the bodies of fallen soldiers, whether living or dead, and afterward army wagons and ambulances were similarly driven over the field, crushing the corpses and either further injuring or completely killing the wounded that lay in their way. The unfortunates were also trodden upon by the horses of orderlies and aids galloping from headquarters with orders from the General in command to his subordinate officers.

All these horrors were witnessed by the new chaplain. They made him shudder. He had other griefs, too, for his brigade left seven hundred of its bravest officers and men on the bloody fields from *White House Landing* to *Malvern Hill.* By God's mercy nearly every one of them had received the sacraments shortly before, and even in their death throes a number of them had again been shriven. But they were sadly missed by their comrades, and that early loss depressed the spirit of the survivors.

Some wonderful escapes from death, on the other hand, obtruded themselves on the notice of Father Corby, and made him wonder at the inscrutable ways of Providence.

A soldier from Brooklyn, N. Y., had received from his

mother a prayer-book, which he placed in an inside pocket of his coat. During the battle of *Malvern Hill* a bullet struck the book in the centre, passed through one cover and some of the leaves, was deflected and glanced off without injuring the man in the least. But for his mother's gift he would have been killed.

Another soldier, hailing from Philadelphia, wore a set of the five scapulars given to him by his sister. A shot struck them, but was diverted before it could penetrate the five thicknesses of woolen cloth, and his life was saved.

A Colonel of the Sixty-first New York Infantry was hit in the stomach, and the bullet was cut out near the spine. To all appearance it had passed through the body, and as soon as the doctor saw it he pronounced it mortal. Later, however, indications showed that it had entered in front in an oblique direction, having probably struck a button, had passed around the body only under the skin, and had made a simple flesh wound. The Colonel was taken to Washington for treatment. There the physician who had attended him on the field met him on the street six weeks later, in remarkably good health.

"Are you the Colonel of the Sixty-first New York Infantry?" he asked.

"I am, doctor," was the answer.

"And you are not dead after having been officially pronounced mortally wounded?"

"No, sir."

"Well, Colonel," said the wag of a doctor, "you ought to have died according to prediction, so as to save the honor of my profession."

Some strange deaths also he beheld. As some men were spared when apparently doomed, so others lost their lives as if singled out and pursued by an edict of destruction.

A Captain, who was only slightly wounded, slipped on a hill-side, his sword fell out of his hand, the hilt stuck in the ground, and the blade passed through his body.

A soldier of the Irish Brigade was going out one night on picket duty. Asked if he was not afraid of sharpshooters, he answered: "No, I am not; I have been through too many

battles to be picked off now." Just then his own gun went off accidentally, and the ball passed through his head.

As the remnant of the brigade came out of action at Fredericksburg, Captain Sullivan and Father Corby met in a street of that town and congratulated each other on their escape. It had been a bloody day, and but few were left to tell its story. The two parted after exchanging a few words of mutual cheer. The Captain went to cross the street. He had not gone ten feet when a stray cannon ball struck him above the knee and laid him low. He died that night.

On the march one day some soldiers started up a rabbit, and one of them raised his gun to fire at it. Just as the trigger was pulled a handsome drummer-boy ran into line with the missile, and was instantly killed.

A young man, whose time of enlistment had expired, was about to start for home. He was bubbling over with joy at the prospect of seeing his own again. Before leaving, he ventured to the front to bid good-bye to a companion. As he reached the breastworks a sharpshooter on the other side put a bullet through his head.

At Chancellorsville some surgeons had a soldier on a table to amputate a limb. When they were about to operate on him a cannon ball literally swept him off the boards and smashed his body to pieces.

These are a few instances out of many that came under the chaplain's observation, in which a mysterious fate made sure of the death of some and took pains to let others live.

At the *Battle of Antietam* the Irish Brigade received orders to go in on the "double-quick." When this command was given out Father Corby gave rein to his horse and dashed at full gallop to the head of the command. Then, passing along the line, he bade the men make an act of contrition, and forthwith gave a general absolution. Inside of half an hour 506 of them lay on the field, either dangerously wounded or dead. As soon as they began to fall the chaplain dismounted and went from one to another of them, giving absolution. Bullets whizzed on every side, cannon balls screamed through the air, hurra replied to yell, the din of battle came and went,

but still he kept at work. The Union forces were at length victorious. After the engagement they proceeded to Harper's Ferry. But Father Corby remained for several days with the wounded. On the morning following the combat he celebrated Mass in the open air near the straw-stack that had answered for a hospital, and he gave Holy Communion to all who were prepared to receive it. In so doing he had to carry the Blessed Eucharist to the stricken where they lay, stepping over some, walking around others, guided by a comrade of theirs, or called by their cries or signs. It was a heart-rending but edifying scene.

In camp one day about noon, Father Corby heard by a Providential chance that there was to be the execution of a deserter early in the afternoon. Rain was falling. Unmindful of the weather, the chaplain set out for division headquarters. Before he got there he was drenched through and his feet were soaking in his broken boots. Taking no thought of his personal discomfort when a life was to be lost and a soul was at stake, he obtained permission from the general to see the condemned man. He hastened to the guard-house and was admitted to the presence of the prisoner. He found the latter to be a young man of German descent, born in this country, about nineteen years of age, very ignorant of religion, and unbaptized. A minister of his own denomination was attending him, but had gone off to dinner. While the priest was still conversing with the poor fellow, the preacher returned from table. Father Corby introduced himself to the other chaplain and explained that not knowing that the doomed man had any religious ministrations he had come of his own accord to see if he could be of any use to him. The minister bowed, and turning to the young man inquired of him:

"Adam, do you believe you will be saved?"

"Y-e-s," said Adam dubiously.

"I hope you will, I do most sincerely hope you will." That was all—have faith, believe that you'll be saved and saved you are.

Father Corby suggested that, as the time was short, the

young man who had declared to the priest his belief in the principal articles of the creed and his desire to do anything possible to him to please God, should be baptized.

"Well," returned the parson, "I do not know what your Church teaches but our Church holds that all that is necessary is faith in Christ as the Saviour and baptism in the Holy Ghost. I will go see the general and learn what time the execution is to take place."

He came back presently reporting that the appointed hour was 1 o'clock.

"Then," said Father Corby, "we have but half an hour to prepare the man for death. Now, if baptism will do him no good, as you think, surely it will do him no harm; so if you have no objections, I shall baptize him."

The minister gave his consent and at once the priest administered the sacrament. Immediately there was a notable change in the prisoner's demeanor. The light of faith, bestowed on him by baptism, seemed to shine in his countenance. A burden had been lifted from his soul, and his heart, hitherto dark and apprehensive, was light and full of peace. Soon a squad of armed men came to escort him to the place of death. He went with them as coolly as if he had been called to dress parade. The chaplains walked beside him. Arrived at the place of execution, his eyes were bandaged, and he was placed in position opposite twelve men detailed to kill him. At a signal, the guns were discharged and the soul of Adam was before its Lord.

When the command of the Army of the Potomac had been taken from General McClellan and turned over to General Burnside, the Irish Brigade was led to slaughter up the heights of Fredericksburg. For three weeks unmolested, the enemy had worked day and night to fortify the slope back of the city. When all their cannons were in place and when their breastworks were all high and wide, the Union troops were ordered to make the assault. It snowed on December 12, 1862. Toward evening the men were marched from their camp to the river by the town, so as to be ready at dawn to cross the pontoon bridge and storm the hill-tops.

All night long they rested on their arms in the slush and the snow. Their chaplain was with them, spending the hours of darkness on a little heap of brush, to keep himself out of the mud. When the day broke, the soldiers crossed the Rappahannock and began to make the ascent. But they were mowed down like grass before a scythe. "Never," wrote the war correspondent of the London *Times*' "never, at Fontenoy, Albuera or Waterloo was a more undaunted courage displayed by the sons of Erin than during those six frantic dashes which they directed against the almost impregnable position of the foe."

The Irish Brigade was literally cut to pieces—swept off the hillside by the sheltered fusilade of the enemy, without a chance to make any defence or to strike a single blow in return.

After the disastrous *Battle of Fredericksburg*, the army went into winter quarters, and General Meagher returned to New York to drum up recruits for his decimated brigade.

L. W. REILLY.

THE BREVIARY—GAIN AND LOSS.

Divinum Officium imitatio est coelestis concentus.—*S. Bonaventura.*

If they said the Office devoutly, priests themselves would not be always the same—always imperfect, prone to anger, greedy, attached to self-interest and to vanities.—"*Selva.*"

The whole Church is the sanctuary, and the Divine Office is the ritual of the choir on earth uniting with the praises, thanksgivings, and doxologies which are the ritual of the choir in heaven. Every priest has his place in this choir, and he makes seven visits to the heavenly court day by day.—*Card. Manning.*

IT is related of a zealous bishop of the seventeenth century that, having been appointed to the diocese of Potenza, in which the clergy were somewhat lax, he consulted St. Joseph of Copertino, as to the best measures to adopt in order to secure their amendment. "Let your Lordship," said the Saint, "see to it that your priests recite the divine Office with attention and celebrate the Holy Mass with devotion: the

worthy performance of these two exercises will effect an entire reformation in your clergy." The soundness of the advice cannot be questioned, and two hundred years have detracted so little from its pertinency that these words of the saint might perhaps be addressed to many a bishop of the nineteenth century with fully as much appositeness as characterized their original deliverance to the Ordinary of Potenza in the seventeenth. In any case, most dioceses contain individual priests whose lives in some respect or other need reforming; and it is scarcely too much to say that their reform would virtually be effected, were they once to acquire the habit of worthily acquitting themselves of those capital duties of the sacerdotal day; the Mass and the Office.

Of the two exercises, the recitation of the Canonical Hours is clearly the more liable to be performed with precipitancy, carelessness, voluntary distractions, and an inattention so marked as often to vitiate the whole act, making a mockery of prayer and insulting the God whom the Office is meant to honor. In the celebration of Mass, the circumstance of place, the special dress, and the varying movements, rites, and ceremonies conspire to impress the priest with the tremendous significance of the adorable Sacrifice which he is offering, while the awful reality of the presence of Jesus Christ in the consecrated host lying before him on the corporal, or taken up into his hands, is ordinarily sufficient to fix the attention of the average cleric, and superinduce the reverence demanded of him at the altar. The absence of such solemn adjuncts in the private recitation of the divine Office, and the latitude allowed to the reciter as to time, place, and posture, make concentrated attention a matter of greater difficulty, increase the danger of disrespect and indevotion, and less readily prevent the deplorable lapse into mere soulless routinism.

By those who have contracted the obligation of reading it, the Breviary is variously considered a pleasure or a burden; and it accordingly proves either an effective help or a genuine hindrance to their sanctification. The truly exemplary priest, the cleric who has become acclimated to the supernatural

atmosphere in which of right the minister of God should habitually move, looks upon the recitation of the divine Office as an honorable service which he is signally privileged in being allowed to perform, and the performance of which brings to him a copious influx of spiritual peace and consolation, a notable accession of celestial sweetness and light. A veritable man of God, voicing the glories of his Lord and Master, is a spectacle which to his sight can never assume the ignoble guise of a laborious task. With the characteristic delight of the ardent lover, he rejoices in rehearsing the endless catalogue of his Beloved's perfections, and never wearies of re-echoing in his heart the constantly recurring tributes of praise and worship and thanksgiving to which patriarchs, evangelists, and saints of every degree lend their voices in the magnificent chorus of the canonical hours.

To such a priest the Breviary is a genuine *Vade Mecum* in whose treasured pages he finds not only congruous expression for all his varied sentiments, but balm-like words of healing for every bruise of his soul; and the precious moments which from time to time during the day he devotes to the Office are merely renewals of the ineffable communion that glorified the morning hour when he reverently stood at the altar, and offered in sacrifice the spotless Lamb of God. Happy the ecclesiastic who thus clearly apprehends the true significance of his relations to the divine Office, and who daily verifies in practice this theory of the Breviary's use. He is indeed one who "seven times a day is in choir with the saints and before the face of God;" and next to Holy Mass, he finds in the Hours his most efficient help to that sacerdotal perfection to which all priests are supposed to aspire.

That all priests, however, do not regard the Office in this light of a welcome privilege of which it is a real pleasure to avail themselves, and from which they habitually derive abundant spiritual profit, is a truth which no one with even the most restricted clerical acquaintance will be inclined to gainsay. In the estimation of not a few ecclesiastics, the recitation of the Breviary is merely an irksome labor, a daily recurring drudgery which they perform in some perfunctory

fashion because of the gravity of the obligation laid upon them, but which they would willingly omit, did the omission involve no sin. Were the reading of the hours to be declared *ad libitum* or *pro opportunitate sacerdotum*, it is tolerably safe to say that many a Breviary would be forthwith relegated to the top shelf of the bookcase in which are stored volumes used for occasional reference only.

One need not, of course, accept as expressions of genuine belief all the inconsiderate remarks upon the Breviary so often heard in clerical circles, or take it for granted that the irreverent tongue is always the faithful interpreter of its owner's real sentiments; but if any truth whatever may be attributed to the maxim "ex abundantia cordis os loquitur," then a considerable number of priests clearly look upon the recitation of the divine Office, not as an agreeable and a joy-giving service, but as an onerous and undesirable burden. It goes without saying that such men pervert the purpose of the Office, and make of it a stumbling-block in the way of their spiritual advancement rather than a stepping-stone to their sanctification. The priest who habitually regards the recitation of his Breviary as an uncongenial task is so little likely to turn it to his profit that he may be considered fortunate if the Office does not become for him the occasion of very serious spiritual loss.

If the psalms, hymns, lessons, antiphons, versicles, responses, and prayers that constitute the Canonical Hours are to prove of any positive benefit to him who reads them, they must unquestionably be recited "digne, attente ac devote"; and it is difficult to understand how the cleric who views their recitation merely as so much unavoidable drudgery can fulfill these conditions. Granting that he pays such attention to the mere words as strictly suffices for the acquittance of the obligation, what prospect does his frame of mind offer for the presence of even incipient devotion? what likelihood is there that he will combine the interior recollection, the becoming posture, and the decorous general demeanor which should accompany the worthy recital of vocal prayer? In practice, how lamentably often he fails,

not only as to the "digne ac devote," but even as regards the minimum of attention requisite to the valid discharge of his daily debt!

It is characteristic of human nature that a want of thoroughness usually distinguishes the performance of any task that is not congenial to our tastes. No work undertaken in a spirit of repugnance or half-heartedness is likely to be done well. Unless an ecclesiastic has learned to love and esteem his Breviary, he will scarcely derive from its recitation any of the inestimable advantages which accrue to really devout members of the Church's earthly choir; and there is certainly danger of his incurring the guilt of numberless faults, imperfections, and venial sins, even though he does perform all that is rigorously involved in the obligation of the Office. One of the surprises that assuredly await the average cleric who is happily destined to reach Purgatory, is the immense debt contracted through the Breviary, by so-called exemplary priests who never neglected to say their Office—and rarely said it really well.

Perhaps the true explanation of the remissness of so many ecclesiastics in the accomplishment of this duty is their failure to understand, or at least to meditate frequently, the excellence of the Canonical Hours, and the motives by which the Church was actuated in constraining her ministers to their recital. In this respect, as in so many others, it is partly true that "with desolation is all the land made desolate; because there is none that considereth in the heart." How many priests of the reader's acquaintance read, even once a year, a treatise on the Divine Office, supposing that such a volume can be found among their books? How many are conversant with the beautiful symbolism of the different hours, or appreciate the significant collocation of the constituent parts of each? How many possess any further knowledge of the history of the Breviary than a hazy notion that it is a compilation made by the slothful monks of other days, who had nothing else to do than recite interminable prayers, an occupation palpably ill-suited to their overworked successors in modern times.

This lack of information concerning the Office partially accounts for the slight importance attached to it by many priests, and for their grudging to its recitation anything beyond what is strictly exacted by the law. Let the preacher of an ecclesiastical retreat venture to discuss the Breviary in one of his conferences, and suggest that the recitation of the Office should mean something more than the merely mechanical utterance of the words composing the psalms and lessons; and probably half his hearers will accuse him of talking "high spirituality," while a considerable number of the other half will shake their heads and regret the fact that, "The fellow is not practical."

Practical! What a colossal humbug this shibboleth is made to stand for in the vocabulary of the lukewarm, easy-going cleric. Speak to him of the eminent sanctity of the sacerdotal state, the sacred obligations incumbent upon the priest, the necessity of daily mental prayer, the exact observance of the rubrics, the multiple dangers of wasted time, the reverential celebration of Holy Mass, the importance of careful preparation for preaching,—and how glibly he disposes of each such topic with the puerile rejoinder (to which he apparently attaches all the weight of an unanswerable argument): "All very well in theory, my dear sir, but your discourse is not practical." And yet, unless in the ordering of his life he translates into actual practice much of what he professes to disregard as "beautiful theory, only," he will assuredly find it quite impossible to do the duty which God has set him, or work out his eternal salvation.

The counsels which all the spiritual writers give to the priest as to the esteem in which he should hold the Divine Office, and the manner in which he should discharge the obligation of reciting it, certainly do not deserve to be called impracticable theories. On the contrary, they are easily reducible to actual performance by any cleric whose good-will is at all commensurate with his opportunities; and the truly practical ecclesiastic is he who, recognizing the wisdom of such counsels, makes continuous efforts to follow them faithfully. No minimizing of his responsibilities on the part of a priest can

do away with the fact that he is primarily a man of God, dedicated in a special manner to the highest possible life and bound by a thousand considerations to the worship and praise of the ever-blessed Trinity. Whether he fully realizes and accepts all the duties and requirements of his exalted position, or strives to underrate their number and restrict their power of binding, it is none the less incontestible that when he entered the sanctuary and became a "priest forever," he enrolled himself among the chosen band to whom, principally, is entrusted the Church Militant's function of imitating the incessant service of adoration and thanksgiving offered to the Triune God by the Church Glorious and Triumphant.

Not merely, then, as an individual wayfarer on earth, does the cleric pray when he recites the Canonical Hours, but as the special representative of the congregation of all the faithful, as their leader, spokesman and advocate—a consideration which may well accentuate the fervor of his petitions and his determination to make them potent. The divine Office is the prayer of the Church, and the priest, with Breviary in hand, is the Church's ambassador, dowered with her credentials and charged with the mission of proffering to God the homage of her worship and her gratitude. To him also, in this quality of ambassador, do all the members of the Church appeal, begging him to obtain for them from Heaven the graces of which they stand in need—perseverance for the just, repentance for the sinner, fortitude for the wavering, and additional faith and hope and love for all. To shut one's eyes to these truths and to their legitimate bearing on the manner of reciting the Office, is to be the very reverse of practical, is to ignore the patent significance and import of the priestly calling, and to outdo in folly the veriest visionaries that ever mistook fantastic day-dreams for sustantial realities.

Again, no member of the clergy will presumably deny that prayer is a duty from which he cannot safely dispense himself. The necessity and importance of this exercise of the Christian life has been the theme of too many of his instructions to his people to admit any doubt as to the ordinary

priest's thorough conviction that prayer is indispensable to the common faithful, and *a fortiori* to the clergy, from whom, since they have received much, "much will be required." This necessity once admitted, can any course of action be more genuinely practical than that of the cleric who makes of the obligatory recitation of the Breviary a real prayer, vivifying, by the emotions of the heart and the elevation of the soul to God, words that would otherwise be meaningless formulas, mechanically uttered and profiting nought. No petitions of his own composing are comparable in excellence with those scattered through the Canonical Hours. "A hundred private prayers," says St. Alphonsus Liguori, "are not of so much value as a single prayer of the Breviary." In truth, whether our object in praying be to acknowledge God's supreme dominion over us as over all creatures, to appease His anger aroused by our sins, to return Him thanks for the benefits constantly showered upon us, or to solicit from His infinite goodness the assistance we need in order that we may walk in the footsteps of our model Priest, Jesus, the divine Office accomplishes each of those ends more excellently and efficaciously than any other form of prayer that heart or lips can utter.

It is evident, then, that the priest who persists in viewing the Breviary as a hardly tolerable burden, and who consequently recites it as the restless schoolboy recites his reading lesson, is oblivious of his true interests, and is wilfully damming up a copious stream of grace—a stream sadly needed, perhaps, for the irrigation of his drouth-stricken soul. Comparatively few, indeed, are the ecclesiastics whose method of saying their Office is not susceptible of judicious revision on the lines of becoming posture, distinct and unhurried utterance, attention to the meaning of psalms and lessons, frequent aspirations in unison with the passages recited, and habitual spiritual union with the heavenly choir of whose never-ending anthem our Canonical Hours form earth's most faithful echo. All such revision would be a manifest blessing, tending, as it certainly would, to the greater glory of God, the Church's benefit, and the personal sanctification of the clergy.

ARTHUR BARRY O'NEILL, C.S.C.

CONFERENCES.

THE ATTITUDE OF THE CHURCH TOWARD BULL FIGHTS.

A recent account of the tragic death of a Spanish *matador*, to whom a priest administered the last sacraments in the presence of a multitude assembled at a bull fight, has caused much comment as to the attitude of the Church toward these cruel sports.

The Canon Law in Spain, as elsewhere, ordains that those who engage in these fights and die therein be deprived of Christian burial.

In 1567 Pius V, with a view of completely rooting out the practice, issued a decree by which not only those who took part in these spectacles, but the princes and governors (not excluding the King of Spain or any Catholic potentate of whatever country), would incur the major excommunication by the very fact of permitting these practices within their territories. In order to destroy every tendency toward their revival, the Pontiff prohibited all similar games in which animals were to be killed or tortured, even though they were absolutely without danger to human life. The decree furthermore ordained that clerics and feudal lords who participated, favored or permitted them were to be deprived of their rank.

"Considering," says the Pontiff, "that these spectacles, wherein bulls and other wild animals are roused to fury, are wholly opposed to the spirit of Christian charity, and desirous to see these cruel and criminal sports which befit more the character of demons than of men, abolished—we forbid and interdict under pain of excommunication and anathema, each and every Christian prince, ecclesiastical or secular, imperial, royal, or of whatever other dignity possessed—that they do not permit within their realms, cities, lands, towns, and places, any sports wherein bulls or other wild beasts are attacked and tortured. That they moreover prohibit their soldiers or any other person under their jurisdiction to take part in such sports."

But we give the original text to save further explanation.

"Nos igitur considerantes haec spectacula, ubi Tauri, et Ferae in circo vel foro agitantur, a pietate, et caritate Christiana aliena esse, ac volentes haec cruenta, turpiaque daemonum et non hominum spectacula aboleri, et animarum saluti, quantum cum Deo possumus, providere, omnibus et singulis principibus Christianis quacumque, tam Ecclesiastica quam mundana, etiam Imperiali, Regia, vel quavis alia dignitate fulgentibus, quovis nomine nuncupentur, vel quibusvis communitatibus, et Rebuspublicis, hac perpetuo nostra Constitutione valitura, sub excommunicationis, et anathematis poenis ipso facto incurrendis, prohibemus, et interdicimus, ne in suis Provinciis, Civitatibus, Terris, Oppidis et locis, hujusmodi spectacula, ubi Taurorum, aliarumque ferarum bestiarum, agitationes exercentur, fieri permittant. Militibus quoque ceterisque aliis personis, ne cum Tauris, et aliis in praefatis spectaculis, ipsi tam pedestres quam equestres congredi audeant, interdicimus.

Quod si quis eorum ibi mortuus fuerit, Ecclesiastica careat sepultura.

Clericis quoque tam Regularibus, quam saecularibus beneficia Ecclesiastica obtinentibus, vel in sacris Ordinibus constitutis, sub excommunicationis poena ne eisdem spectaculis intersint, simliter prohibemus.

Omnesque obligationes, juramenta, et vota, a quibusvis personis, Universitate vel Collegio de hujusmodi Taurorum agitatione, etiam ut ipsi falso arbitrantur, in honorem Sanctorum, seu quarumvis Ecclesiasticarum solemnitatum, et festivitatum, quae divinis laudibus, spiritualibus gaudiis, piisque operibus, non hujusmodi ludis celebrari, et honorari debent, hactenus factas, et facta, seu in futurum fienda, quae et quas omnino prohibemus, cassamus, et annullamus, ac pro cassis, nullis, et irritis haberi perpetuo decernimus, atque declaramus.

Mandamus autem omnibus Principibus, Comitibus, et Baronibus S.R.E. feudatariis, sub poena privationis feudorum, quae ab ipsa Ecclesia Romana obtinent, reliquos vero Principes Christianos et Terrarum dominos praedictos hortamur in Domino, et in virtute sanctae obedientiae mandamus, ut pro divini nominis reverentia, et honore, praemissa omnia in suis Dominiis ac Terris hujusmodi exactissime servari faciant, uberrimam ab ipso Deo mercedem tam boni operis recepturi.

Ac universis venerabilibus fratribus Patriarchis, Primatibus, Archiepiscopis, et Episcopis, aliisque locorum Ordinariis, in virtute sanctae obedientiae, sub obtestatione divini judicii, et interminatione maledictionis aeternae, quatenus in Civitatibus, et Dioec. propriis praesentes nostras litteras sufficienter publicari faciant, et praemissa, etiam sub poenis, et censuris Ecclesiasticis observari procurent." (Ex Bullario, Tom. iv, pars ii. n. lxix. pag. 402.)

The penalty was deemed so severe that King Philip besought the next Pope, Gregory XIII, to soften the rigor of its tenor by removing the major excommunication and forfeiture of titles at least from games in which there was no risk of human lives and which might be considered like the chase or similar sports in which soldiers were accustomed to indulge. In consequence of this request Gregory limited the excommunication to such games in which human lives were endangered. This limitation plainly condemned the practice of bull fights as properly understood. As to clerics they were still under the old law of excommunication. Moreover, no games were allowed to be carried on on Sundays or holidays.

The following are the terms of modification as published by Gregory. The decree is dated 25 August, 1575:—

"Nos ipsius Phillipi Regis, Nobis in hac parte humiliter porrectis supplicationibus inclinati, excommunicationis anathematis, et interdicti aliarumque Ecclesiasticarum sententiarum, et censurarum in ipsius Pii praedecessoris Constitutione contentas poenas, in eisdem Hispaniarum Regnis, *quoad laicos*, et Fratres *milites* tantum quarumcumque Militiarum, etiam Praeceptorias, et beneficia ipsarum militiarum pro tempore obtinentes, *dummodo* dicti fratres milites *sacris Ordinibus initiati non fuerint, et agitationes Taurorum festis diebus non fiant*, auctoritate Apostolica tenore praesentium tollimus, et amovemus; praemissisque aliis in contrarium facientibus non obstantibus quibuscumque. Provisos tamen per eos, ad quos spectabit, ut exinde alicujus mors quoad fieri poterit, sequi non possit." (Bullarium, Tom. iv, p. iii, page 308.)

Clement VIII reiterated the prohibition in this form, and as a result the national bullfights gradually abated until Charles IV finally abolished them. Soon afterwards Charles

was deposed by Napoleon who placed Joseph Bonaparte, his brother, on the throne. The latter, to gain the favor of the populace, annulled the law against bullfights, and in a short time they became once more popular. The ecclesiastical authorities have not been able to exert any marked influence in discouraging the practice so long as it is encouraged by the Government, as a source of revenues to sustain public charities.

A year ago the S. Congregation was asked whether a priest could be permitted to be present at the fight in order to administer the last sacraments to those who might meet with death in the fight. The answer was positively, no. In order, however, that the dying man, if he repented of his wrong at the last, and called for a priest, might not be deprived of the last consolations of religion, a priest could remain near the circus, provided that this action were not interpreted as an approbation, on the part of the ecclesiastical authority, of the barbarous custom. The decree is in form of an answer of the S. *Congregation de Poenitentiaria* as follows :—

"I. Potestne praelatus consentire, quod sacerdos spectaculo assistat, secum habens sacrum oleum?

II. Posito quod indecens appareat, in loco adeo profano rem tam sanctam haberi, possetne in alio loco proximo sacrum oleum, ad cautelam, asservari?

III. Potestne tolerari sacerdos, vi etiam consuetudinis, circo adsit?

Ad I. Negative.

Ad II. Tolerari posse, ut in loco propinquo sacro vel saltem honesto et decenti sacrum oleum asservetur, cauto ne ex sacri olei praesentia ipse lusus approbari vel promoveri, videatur, neque ex condicto fiat.

Ad III. Negative.

FATHER LEHMKUHL AND THE "REVUE ROMAINE."

In the last issue of the ECCLESIASTICAL REVIEW we briefly stated that the learned Superior of the French Seminary in Rome, R. P. Eschbach, had impugned the position

of R. P. Lehmkuhl on the subject of ectopic gestation discussed in these pages by three of our most eminent theologians and a number of physiologists of acknowledged repute throughout the world. P. Eschbach himself stands high as an authority, not only by reason of his rank as Procurator General of the Society to which he belongs, as Consultor to the various Roman Congregations, such as the Index, etc., but especially in his capacity as one of the editors of the *Revue Romaine*, who has made a special study of our subject, having published several valuable monographs on moral physiological topics.

The arguments advanced by P. Eschbach against P. Lehmkuhl must stand on their merit. His statements were clear and direct as of one who has no doubt of the correctness of his facts.

We have already given what we considered the main points of argument in his propositions, awaiting in the meantime the answer of P. Lehmkuhl. This we publish in the present number, and our readers who comprehend the importance of the subject can easily compare the relative strength of the opposing parts. The somewhat censorious criticism of R. P. Eshbach is met by the learned Jesuit with the discreet statement that his adversary has assumed a fact which needs first be proved, and that though it may be true that the *placenta* is as *necessary* to the infant before birth, as the lungs and stomach are to the same after birth, yet it does not follow that the vascular appendage is therefore an organ *belonging to the child* any more exclusively than to the mother, such as the respiratory or digesting organs.

The personal charges of "begging the question," and of disregarding the known decree of the S. Congregation against the practice of craniotomy, are repudiated by R. Lehmkuhl with admirable temper.

We learn that R. P. Eschbach proposes to publish a pamphlet in which he sets forth his views on the subject at greater length.

The Rev. A. Sabetti, S.J., will explain his own attitude toward the discussion in our next issue.

THE ARCHCONFRATERNITY OF PERPETUAL ADORATION.

There has been in existence in Austria for several years a sodality whose special object is to promote perpetual adoration of the Most Blessed Sacrament in behalf of the suffering souls of Purgatory. A year ago the Benedictine Fathers, under whose patronage the said Sodality was founded, requested the Holy See through the Rt. Rev. Zardetti (present Archbishop of Bucharest) to have a similar union formed in the United States, whose head centre should be in the abbatial church of St. John, Collegeville, Minn., and which being canonically erected into an archconfraternity, might enjoy the same privileges as the Austrian confraternity without its being dependent on the latter.

The Holy See granted the request and the Archconfraternity has since last year been in active operation to extend the devotion which its members make their special object.

We gladly bring this worthy union to the notice of the Reverend Clergy by publishing the approved Statutes of the Archconfraternity, with the *authentic* of its erection in the United States of America.

The Benedictine Fathers of St. John's Abbey, Collegeville, Minn., publish a convenient Manual in English containing directions for establishing the Confraternity, together with suitable prayers and the privileges attached to membership.

AUTHENTICUM ERECTIONIS.

Ex Audientia Sanctissimi habita die 21 Maii 1893.

Stmus Dom. Noster Leo div. Pr. Pp. XIII, referente infrascripto s. Congrnis de Prnda Fide Secrio, ad preces R. P. D. Episcopi s. Clodoaldi in Statibus foederatis Americae septentrionalis, confraternitati *a Perpetua Adoratione SSmi Eucharistiae Sacramenti pro animabus Purgatorio detentis sublevandis* in Abbatiali Ecclesia s. Joannis Baptistae apud Collegeville canonice erectae omnes ac singulas indulgentias, quibus Archiconfraternitas Lambacensis in Austria sub eodem titulo constituta gaudet, benigne tribuens, eamdem ad Archiconfraternitatis dignitatem provehere dignatus est cum potestate sibi aggregandi omnes eiusdem nominis con-

fraternitates in America septentrionali in posterum erigendas, iisque singulas sibi tributas indulgentias ac privilegia communicandi. Indulsit insuper Sanctitas Sua ut eiusdem Archiconfraternitatis Praeses per R. P. D. s. Clodoaldi Episcopum pro tempore eligendus sive per se sive per alios ecclesiasticos viros ab eo specialiter delegandos omnes et singulos utriusque sexus Christifideles etiam in locis ubi eiusdem tituli confraternitas erigi nequit, adscribere memoratae Archiconfraternitati valeat, servatis de iure servandis.

Datum Romae ex aedibus s. Congrnis de Prnda Fide, die et anno ut supra.

FR. AUG. ARCHIEP. LARRISSEN.

[L. S.] *Pro-Secrius.*

STATUTA GENERALIA

Archiconfraternitatis a perpetua adoratione SS. Sacramenti pro animabus in purgatorio sublevandis sub patrocinio S. P. N. Benedicti.

1. Cultus praecipuus SS. Sacramenti et suffragium ac levamen pro animabus purgatorii est finis piae hujus Associationis.

2. Omnes Christifideles in hanc Associationem adscribi possunt, qui unam saltem horam continuam et determinatam per annum pro adoratione Sanctissimi impendere sibi proponunt et animabus purgatorii succurrere parati sunt.

3. Centrum Associationis est in Abbatia S. Joannis B., Collegeville, Minn., per Breve de die 21, Maji 1893, in cujus Ecclesia ad Altare SS. Sacramenti Archiconfraternitas canonice erecta est.

4. Patronus Archiconfraternitatis est S. Benedictus Monachorum Patriarcha. Quapropter numisma benedictum S. Benedicti sodalibus est pro tessera.

5. Festa principalia sunt: Festum SS. Cordis Jesu et dies Commemorationis omnium fidelium defunctorum.

6. Moderator generalis facultate gaudet conficiendi Diplomata aggregationis pro Confraternitatibus filialibus noviter erectis et pro locis ubi ejusdem tituli Confraternitas erigi nequit subdelegandi sacerdotes ad adscribendos fideles, ea lege, ut Adscriptorum nomina, Parochiam et adorationis

horam in Album Archiconfraternitatis vel alius huic aggregatae Confraternitatis transmittant.

7. Confraternitates ejusdem tituli ejusdemque finis de consensu Ordinariorum in quovis loco Americae septentrionalis erigi possunt et pro Indulgentiis obtinendis aggregatio petitur a Praeside Generali in Ecclesia Abbatiali S. Joannis B. ut supra. In unaquaque Confraternitate tali modo aggregata Catalogus conficiatur in quo inscribentur nomina et cognomina Sodalium una cum eorum Parochia et adorationis hora. Desideratur, ut singulis annis Confraternitates aggregatae numerum v. g. 300, 500 etc. (non nomina) suorum Adscriptorum in Album Primariae transmittant.

8. Statua Confraternitatum (servatis substantialibus, titulo scilicet et fine) pro variis circumstantiis variari possunt, modo ab Ordinariis locorum approbentur. Adscriptio fidelium fit gratis.

9. Directores Confraternitatum Primariae aggregatarum facultatem habent adscribendi fideles in Catalogo ut supra sub No. 7, ac omnia disponendi qua ipsis pro bono Confraternetatum visum fuerit simul et substituendi sibi, si opus fuerit alium sacerdotem pro rebus Confraternitatis gerendis.

10. Stipes a Sodalibus sponte pro negotiis oneribusque Confraternitatis impendentur et earum computus Ordinariorum subsunt inspectioni.

11. Curent Directores Confraternitatum aggregatarum, ut quantum fieri poterit, cujusvis hebdomadis feria secunda vel saltem semel per mensem una Missa ad altare Confraternitatis celebretur pro animabus purgatorii et specialiter pro defunctis Sodalibus, et eodem modo feria quinta in honorem SS. Sacramenti pro expiatione injuriarum Ipsi illatarum et pro vivis Sodalibus. Curent insuper, ut : a) Festo SS. Corporis Christi et per sequentes dies usque ad Festum SS. Cordis Jesu solemnis devotio novenalis coram Sanctissimo celebretur ; b) die 2da Novembris et per septem dies sequentes mane vel vespere pium exercitium instituatur pro defunctis.

12. Adscripti Sacerdotes rogantur, ut infra annum semel Missam celebrent, ceteri vero ut eam celebrari faciant pro

animabus in purgatorio detentis et specialiter pro illis, quae huic piae Unioni nomen dederunt, quae nostro magis indigent succursu, vel a nemine memorantur aut miserrimae in purgatorii flammis existunt. Qui nequeunt tali modo erogare eleemosynam Missae, supplere velint per dignam Sacramentorum Poententiae et Eucharistiae receptionem, vel per assistentiam SS. Missae sacrificio, per pium exercitium Viae Crucis aut recitando tertiam partem SS. Rosarii.

Observandum: Nihil ex his statutis obligat sub peccato. Conditiones tamen pro unaquaque indulgentia lucranda praescriptas implere debent Sodales, qui eas lucrari volunt.—Omnes Indulgentiae Associationi Nostrae concessae applicari possunt animabus purgatorii et ob finem huic Associationi proprium Sodalibus consulitur, ut illas et alias multas dictis animabus frequentissime applicent.

THE LATEST "SANATIO VIAE CRUCIS."

We have had occasion at various times to call attention to the essential requirements for valid erection of the Stations of the Cross. These include among others a *written* permit from the diocesan Bishop for *each erection.* The neglect of this formality renders the establishment of a "Via Crucis" null and void, so far as the gaining of the Indulgences attached to it is concerned. As many of the clergy were for a time not aware of the importance of this condition, it frequently happened that the "Stations" were erected in the manner prescribed by the rubrics, without previous recourse to the Ordinary, since it was deemed sufficient to have the privilege "Erigendi" mentioned in the usual Faculties granted to the clergy of missionary countries. In some instances the bishops themselves explicitly sanctioned this view until the S. Congregation directed attention to the error by a special Instruction.

In 1883 (July 31) Leo XIII declared that all previous erections of the "Via Crucis" which were void through some irregularity, should be considered as valid; but that thenceforth the due form was to be observed in every case,

under pain of nullity. Nevertheless there were numerous instances in which priests remained in ignorance of this *conditio sine qua non* of a valid erection, or else interpreted the decision of the Holy See as having no application to the secular clergy. We pointed out in a brief discussion with a Canadian canonist (see *American Ecclesiastical Review*, Jan. 1894), that this view was wholly unfounded and had indeed been explicitly contradicted by a decision of the S. Congregation.

To-day those of our readers who may have had some doubt as to the validity of the "Stations" in which the required formality had possibly been neglected, will be glad to learn that a recent act of the Holy Father has once more revalidated all erections of the "Via Crucis" hitherto defective. The document is dated April 7, 1894. (See *Analecta* of this number.)

MARRIAGES BETWEEN CATHOLICS AND GREEK SCHISMATICS.

The conditions under which the Catholic Church admits so-called mixed marriages, between Catholics and baptized non-Catholics, hold also good in the case of Latin or Greek Catholics who marry members of the Greek Schismatic Communion. Such is the decision of the S. Congregation of the Propaganda in answer to a recent *quaesitum* of the Rt. Rev. Rademacher, Bishop of Fort-Wayne. From the same source we receive the decision which follows. (See *Analecta*.)

THE CHILDREN OF LATIN AND GREEK CATHOLIC PARENTS.

Intermarriages frequently occur in the United States between Catholics of the Latin and of the various Oriental (Ruthenian, Armenian, etc.) rites. The general rule bids members of the different rites to follow the practices and precepts of their own rite, although they may permanently embrace the Latin rite if they so wish. Where the parents, one of whom worships in the Latin and the other in the

Greek Church, wish to adhere to their respective rites, a question arises as to the discipline to be observed regarding the children. Are they to be baptized in the Latin Church and has the Roman Catholic parish priest jurisdiction over them, or do they belong to the Greek Catholic fold?

The Holy See replies that the children[1] in such cases follow, *as a rule, the rite of the father*, in whose Church they are accordingly to be baptized and also educated. Of course the father is free to leave the children to the religious care of his wife, having them baptized and raised in the practices of the Latin Church, but there is no obligation and in doubtful cases of jurisdiction the claim of the father prevails. (See *Analecta.*)

THE CORRECT TEXT OF THE PRAYER "EN EGO."

Owing to the different versions of this popular prayer which have found their way into numerous devotional books, a doubt has arisen as to the legitimate form to be used in order that the indulgence attached to the recital may be gained. It is well known that in the case of indulgenced prayers the literal text of the original must be retained, although translations in different words, provided they give back the exact sense of the original, are admitted. In the present case the changes are very slight and immaterial, but the S. Co ngregation insists that the exact text of the authentic Raccolta be consulted and followed. There the words in question are "in ore ponebat tuo." We give the *Dubium* in full.

Dubium super Oratione: "En ego bone" ad lucrandas Indulgentias, servetur textus authenticus.

Redactor Ephemeridum cui titulus: "La Semaine Religieuse"

1 The Roman document reads: "Filiifamilias generatim loquendo baptizari et educari debent in ritu patris." We presume that the word "filiifamilias" here stands for "children" as used by Quintilian and other classic writers, although its strict significance would refer it only to "sons." It is not unlikely too that, if the authorities had wished so to restrict the meaning of the word, they would have been more explicit by adding a clause regarding the "filiaefamilias."

quae in civitate Tolosana typis mandatur exponit quod in oratione "*En ego bone et dulcissime Jesu*, etc.," cui adnexa est quotidie plenaria Indulgentia ab his servanda, qui eam recitant post susceptam Communionem et ante imaginem Crucifixi in quibusdam libris circa finem ejusdem orationis nonnulla verba diversimode leguntur. In aliquibus enim legitur "*quod jam in ore suo ponebat;*" in aliis vero, ut, in Collectione Orationum piorumque operum a RR. PP. Indulgentiis ditatorum edita Romæ anno 1886 "*in ore tuo*" quaeritur igitur ab hac S. Congregatione Indulgentiarum :

I.—Utrum dicendum sit in oratione praefata "*ore tuo*" an vero "*suo.*"

II.—Utrum sit indifferens ad lucrandam Indulgentiam dicere "*suo*" vel "*tuo*?"

S. Congregatio relatis dubiis respondit ad 1^um^ standum omnino textui Collectionis Authenticae editae Romae anno 1886 ex decreto hujus S. Congregatione diei 24 Maii, 1886.

Ad 2^um^ provisum in 1°.

Datum Romae ex Secret. ejusd. S. Congregationis, die 29 Martii, 1894.

FR. IGNATIUS *Card.* PERSICO *Praef.*

✠ALEX. *Archiep.* NICOPOL. *Secret.*

ANTICIPATED JURISDICTION IN MATRIMONIAL DISPENSATIONS.

An interesting and practical case was recently brought before the S. Poenitentiaria for decision. According to Canon Law a bishop cannot assume jurisdiction in case of matrimonial dispensations granted by Apostolic Brief, until he has *actually* received the original document bearing the dispensation, even though he may know its contents in advance from other sources. The question was whether information given by the *minutante* or the regularly accredited secretary, through whom the document is transmitted, could empower a bishop to act whilst the written instrument containing the dispensation is still on its way. The S. Congregation answered in the negative. To the further question, whether, in cases of urgency, where the dispensation had been anticipated and the marriage rite performed, the dispensation might be considered as applicable, provided all parties had acted in good faith—the S.

Congregation replied that the dispensation became void and a new application would have to be made.

Cf. *Analecta* of this number—"Dubia de Dispensationibus Matrimonialibus."

CARRYING THE BLESSED SACRAMENT PRIVATELY.

Qu. Twice a month on Sundays, after having said an early Mass here, I attend a mission about eight miles distant. The people of the mission have frequently expressed a desire to have "Benediction" after Mass. This would necessitate my taking the Blessed Sacrament home with me, as I cannot remain until the following morning so as to consume the Sacred Particle at the next Mass. A similar difficulty prevents my giving "Benediction" before the Mass, for in that case I should have to bring the Blessed Sacrament from the parish church. Would it be lawful under such circumstance to carry the Blessed Sacrament privately?

Resp. Although the practice of carrying the Blessed Sacrament privately from one place to another for the purporse of giving "Benediction," is by many considered lawful, it seems contrary to the established canons of discipline in the Church. Honorius III, in the chapter *Sane*, *De Celebratione Missae* prohibits the practice of carrying the Blessed Sacrament privately, except in cases of necessity as "Viaticum." Verricelli in his work on Apostolic Missions, cited by the compiler of the "Collectanea S. Congreg. de Propag. Fide" says: "Hodie universalis Ecclesiae consuetudine et plurimorum conciliorum decretis, prohibitum est deferre occulte SS. Eucharistiam in itinere *nisi pro communicando infirmo*, ubi esset timor et periculum infidelium." Although these expressions are principally intended to eliminate the custom of priests who in travelling carry the Blessed Sacrament with them because they are anxious, lest in case of accidents the faithful be deprived of the holy Viaticum, yet the rule applies equally to all conditions short of the necessity in which those are supposed to be who are *actually sick.*

The privation of "Benediction" in such circumstances may be regarded in the same light as the privation of Mass on alternate Sundays, or of other privileges connected with the parochial churches.

But the Ordinary of the Diocese would be the best judge as to the just causes permitting a temporary deviation from the general discipline of the Church which prohibits the private carriage of the Blessed Sacrament, except to the sick.

THE BLESSING "POST PARTUM."

Qu. Recently a woman came to be "churched." I could not remember the child's baptism and asked her where it had taken place and when? After some hesitation she told me that her husband had insisted upon having the ceremony performed by a close relative of his, a Protestant minister, and that there being, according to the testimony of the Catholic nurse who was present, no reason to doubt the validity of the act, she had, though reluctantly, acquiesced for the sake of domestic peace. As she seemed in good faith and anxious about the Catholic education of her child, to which her husband had agreed at the time of her marriage, I blessed her with the usual "Benedictio mulieris post partum" as the Ritual prescribes. Was there any objection in such a case?

Resp. No,—not as long as the child was *ex legitimo matrimonio* and the mother had made honest efforts to prevent her husband's taking it to a Protestant minister contrary to his solemn promise to have his children raised in the Catholic faith.

"Non esse denegandam benedictionem post partum mulieri petenti, pro eo quod ejus proles ex legitimo matrimonio mixta baptizata fuerit apud haereticos, nisi constet ipsam consensisse aut pro viribus non obstitisse." (S. C. S. Officii, 18 Junii 1873.)

WAS THE FIRST MARRIAGE VALID?

(We reprint the following *casus* from the last number of the AMERICAN ECCLESIASTICAL REVIEW in order to rectify a typographical error which, slight in itself, might seriously mislead if not corrected.)

Qu. Paul, having for years neglected the sacraments of his Church and joined the Masonic Lodge, is married to Bertha, a Methodist, before the Methodist minister. At the time of a mission Bertha becomes a Catholic, and Paul also resolves to abandon the secret societies and to return to his religion. On the day on which

they are both to be publicly reconciled to the Church and admitted to the sacraments, I learn :

1. That Bertha had been married before to a man who afterwards abandoned her, fled to Mexico in order to escape civil charges of bigamy, and of whom, since her divorce from him several years ago, she had heard nothing. She does not know whether he was a baptized Christian or not.

2. That Bertha in contracting her second marriage had acted in good faith, thinking that, since she had obtained a legal divorce from her first husband, she was free to marry again. The Methodist minister, before whom she contracted with Paul, confirmed her, she says, in this belief. Paul, too, thought his marriage with her perfectly valid.

Considering that the first marriage might have been invalid because of the doubtful baptism of the fugitive husband, and finding moreover that it is practically impossible to ascertain anything positive about his life or domicile, I conclude that the present marriage may be judged lawful and consequently admit the parties to the sacraments.

Was this right?

Resp. The doubt as to whether the marriage between Paul and Bertha may be considered lawful and valid depends on the validity or invalidity of Bertha's first marriage with the fugitive to Mexico of whose present existence no clue can be obtained.

A marriage is considered valid

a. When *neither* of the two contracting parties is baptized ;

b. When *both* of them are baptized ;

c. When the baptism of *one is doubtful*, and that of *the other certain ;*

d. When the baptism of *both is doubtful.*

In the matter of marriage, doubtful baptism (whether it regards the *fact* of having been administered, or only the *validity* of its administration) is *equivalent to certain baptism*, and, until disproved by positive evidence, renders the contract valid. "Toties supponi debet baptisma, quoties positivis aut ineluctabilibus probationibus non extenditur, illud *nullatenus* aut *non rite* fuisse collatum. Proinde in dubio

standum est pro valore ac legitimitate matrimonii." (Ball. Opus Mor. Vol. vi. Tr. x, n. 1075).

Unless, therefore, Bertha can positively state she was *not* baptized when she contracted her first marriage—an item which is not mentioned in the case—her second marriage must be considered invalid until proof can be brought that

a. Either her first husband had not been baptized at the time; or

b. That he is dead.

The evidence of the death of the first husband must be supported by documents which establish a moral certitude of the fact; that is to say, it excludes proofs consisting merely of a general rumor, suspicion or what is commonly called simple probability.

Neither the doubt about the baptism, nor the fact that Bertha in her attempted second marriage acted in good faith, nor the uncertainty of her first husband's existence, establish a sufficiently safe title to pronounce a union as severed, which was contracted with full deliberation and no doubt in good faith. It is the office of the Church to protect the definite rights of either party against all uncertainty and doubts until they can be cleared away by some positive evidence.

The conclusion, therefore, is that the second marriage, under the given conditions, is invalid.

As to what a pastor should do in a case where the unexpected separation of two persons, who have lived for years as legitimately married; would cause public scandal and injury to their good name—theology provides the resources of prunent action. The "usus matrimonii" would, after proper explanation of the state of the case, have to be interdicted by the confessor. Outwardly such persons could dwell together as husband and wife "nisi id offerat proximum periculum peccati." The frequent and worthy use of the Sacrament of Penance and holy Communion would probably render such danger remote. In the mean time a *certainty that Bertha or else her first husband was never baptized before they separated* might be obtained, which would favor the second marriage.

ANALECTA.

CONVALIDATIO STATIONUM VIAE CRUCIS.

CONVALIDANTUR OMNES STATIONES VIAE CRUCIS HUCUSQUE INVALIDE ERECTAE.

BEATISSIME PATER :

Fr. Aloysius de Parma Minister generalis totius Ordinis Minorum, ad pedes Sanctitatis Tuae prostratus sequentia humiliter exponit :

In erectione Viae S. Crucis Stationem non semper et ubique omnia ea adamussim observata fuerunt quae a S. Sede pro valida erectione praescribuntur praesertim quoad consensum in scriptis ante erectione obtinendam. Quapropter, ne Fideles Indulgentiis pio exercitio Viae S. Crucis concessis frustrentur, humilis Orator Sanctitati Tuae enixe supplicat quatenus *omnes erectiones hucusque ob quoslibet* defectus invalide factas, benigne sanare dignetur.

Quam gratiam, etc.

Vigore specialium facultatum a SSmo Dno N. Leone Papa XIII tributarum, Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita defectus omnes de quibus in supplici libello benigne sanavit. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secr. ejusdem S. Cong. die 7 Aprilis 1894.

L. ✠ S. FR. IGNATIUS, *Card.* PERSICO, *Praef.*

✠ ALEXANDER, *Archiep.* NICOPOL. *Secret.*

INDULGENTIAE PRO ARCHICONFRATERNITATE OPERIS EXPIATORII.

CONCEDUNTUR INDULGENTIAE IN FAVOREM SODALIUM OPERIS EXPIATORII.

BEATISSIME PATER :

Episcopus Sagiensis ad pedes Sanctitatis Vestrae humiliter provolutus, expostulat ut Sanctitas Vestra sodalibus Archiconfraternitatis, quae inscribitur *Opere Expiatorio*, id est juvandi animabus

igne Purgatorii detentis, et in capella sita in loco vulgo dicto *Montligeon* in sua diocesi ex brevi Apostolico erecta est, Indulgentias, uti infra, benigne concedere dignetur, nempe :

Plenariam : 1. die ingressus in praedictam archisodalitatem ; 2. die festo Sanctissimi Corporis Domini Nostri Jesu Christi ; 3. die festo Sancti Joseph, sponsi Beatae Mariae Virginis ; 4. die festo ejusdem Beatae Mariae Virginis in coelum Assumptae, si dictis diebus festis, vel saltem uno ex septem diebus eosdem festos dies immediate subsequenti, vere poenitentes, confessi ac Sacra Communione refecti, aliquam Ecclesiam, vel etiam publicum sacellum devote visitaverint, ibique ad mentem Sanctitatis Vestrae aliquandiu pias ad Deum preces effuderint ; tandem 5. in mortis articulo, si uti supra dispositi, vel saltem corde contriti sanctissimum Jesu nomen ore, sin minus mente devote invocaverint.

Partialem vero septem annorum totidemque quadragenarum semel in die lucrandam, quo publicum aliquod coemeterium devote visitaverint, ibique aliquam precem effuderint in suffragium fidelium defunctorum. Tandem Sanctitatem Vestram humiliter etiam exorat ut sacerdotes hujus diocesis qui ad colligenda sodalium nomina subdelegantur, saltem pro tribus infra hebdomadam diebus, frui valeant privilegio altaris privilegiati.

Et Deus.

Sacra Congregatio Indulgentiis, Sacrisque Reliquiis praeposita utendo facultatibus a Sanctissimo Domino Nostro Leone Papa XIII sibi specialiter tributis, benigne annuit pro gratia in omnibus juxta preces. Praesenti in *perpetuum* valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria ejusdem Sacrae Congregationis die 22 Novembris 1893.

FR. IGNATIUS, *Card.* PERSICO, *Praefectus.*

DUBIA DE DISPENSATIONIBUS MATRIMONIALIBUS.

Nullitate laborat executio dispensationum matrimonialium si fiat antequam Curia exceperit Apostolicum Documentum.

EME ET RME PRINCEPS :

Notum est quod dispositione juris (*Cap. 12 De Appellationibus, Conc. Trid. Sess. XXII Cap. V. de Ref.*) Ordinarius Diocesanus

nullam habet jurisdictionem ut executioni mandet Brevia Apostolica super dispensationibus matrimonialibus, priusquam habuerit documentum originale. His positis, Episcopus Nicoterien. et Tropien. humiliter E. V. Rmam deprecatur ut dignetur sequentia quaesita solvere.

1°. Applicaturne haec canonica dispositio etiam iis dispensationibus matrimonialibus, quas, vix ac conceduntur, Ordinario manifestat Expeditionarius Apostolicus in Urbe commorans?

2°. Quid faciendum si hodiernus Episcopus invenit quod nonulla matrimonia, in urgentissimis casibus contracta fuerunt post monitionem Expeditionarii et antequam Curia recepisset Breve originale, dum partes in bona fide versantur.

Sacra Poenitentiaria, mature perpensis expositis, respondet:

Ad 1m. *Affirmative.*

Ad 2m. *Opus esse nova dispensationum executione.*

Datum Roma in S. Poenitentiaria die 15 Jan., 1894.

N. AVERARDIUS, S.P., *Reg.*

V. CAN. LUCCHETTI, S.P., *Secretarius.*

I. MATRIMONIA INTER CATHOLICOS ET SCHISMATICOS.
II. FILII PARENTUM DIVERSI RITUS.

S. Congregatio de Prop. Fide.

Per gli affari di Rito Orientale.

Proctocollo n. 2018.

ROMAE DIE 11 APRILIS, 1894.

ILLUSTRISSIME ET RME DOMINE:

Litteris tuis ad hanc S. Congregationem quaedam proposuisti dubia quorum solutionem postulabas, nempe:

1°. "An matrimonia Catholicos inter et Schismaticos quae in hisce regionibus facile evenire possunt, quoad conditiones canonicas praemitti solitas, aequiparanda sint matrimoniis mixtis, *i. e.*, Catholicos inter et haereticos (baptizatos) contrahendis.

2°. "Utro in ritu baptizari et educari debeant filii filiaeque parentum Catholicorum quidem, sed ad diversos ritus pertinentium, veluti ad Romanum, Ruthenum, Armenum," etc.

Porro omnibus mature perpensis respondendum censeo propositis dubiis ut sequitur:

Ad Ium. *Affirmative.*

Ad II^um^. *Filiifamilias generatim loquendo baptizari et educari debent in ritu patris.*

Post haec deum O. M. rogo ut Te diutissime sospitet.

Amplitudinis Tuae, addictissimus servus.

M. *Card.* LEDOCHOWSKI, *Praef.*
ALOISIUS VECCIA, *Secret.*

R. P. D. JOS. RADEMACHER,
Episcopo Wayne-Castrensi.

BOOK REVIEW.

KANT ET LA SCIENCE MODERNE. Par R. P. Tilmann Pesch, S. J. Traduit de l'allemand par M. Lequien.—Paris: P. Lethielleux, Libraire—Editeurs.

The philosophical system of Kant opened a new epoch in the traditional methods of intellectual speculation outside of the Catholic Church. Fichte, Schelling and Hegel followed with momentary éclat, but they have failed to satisfy the tendency of positivism inaugurated by the doctrine which seemed to repudiate its results, and a new movement back to the Kantian principles has begun in our day. It is vainly hoped that the "critique of pure reason" will furnish us a complete justification of the latest conclusions of empiric skepticism; for our agnostic scientists confidently affirm, that the theory of "synthetic judgments *a priori*," whilst it aims to overthrow the skepticism of Hume, offers a satisfactory formula in support of their own skepticism.

We ask what is the significance of the Kantian philosophy upon the ground of positive religion? The answer is simple and must determine our attitude toward the system as part of the machinery of modern sophistry. Kant does not admit a divine revelation in the Christian sense. Religion is to him a manifestation of "the moral sense." The observances and laws of the Old and New Testament are simply devices of man to preserve the harmony between the moral sense and his rational instinct. The Church is an organized profession and legislative expression of the moral sense, which thus constructed, is in reality shaped and enlivened by the medium of "expediency."

It must be evident at first sight to anyone who does not allow himself to be wholly engrossed with the speculative side of the Kantian theory, that the author of the "Religion of Pure Reason" neglects a very tangible and important factor in this matter of religion, and that is—the historical aspect of Christianity. His speculations concerning Christ as a sort of Platonic ideal read well, but they do not stand the test of facts for which we have as witness the unbroken and universal testimony of two thousand years

of history. The utilitarian notion to which Voltaire gave cynic expression, that if there were no God, rulers of states would have to invent one in order to govern the masses, is the condition, practically upon which Kant's system of virtue and religion is built.

That such a view is wholly incompatible with, nay in direct contradiction to, the Catholic principle of causality and moral responsibility, needs no proving. Nevertheless attempts have been made, as our author shows, to naturalize Kant in Catholic science. "Ce ne sont pas seulement des savants non-Catholiques qui se mettent en frais d'admiration pour la critique de Kant ; il y a encore maint savant qui, Catholique de profession, s'est laissé entrainer par le vent du siècle." This tendency to burn incense before the idols of modern thought is not the least remarkable of the divided movements toward a dangerous liberalism in religion amongst us. Hence the utility of popularizing the views contained in this work of P. Pesch's, no less in America than in Germany and France.

The author shows the tendency of modern science to be in harmony with the fundamental lines drawn out by the Kantian philosophy ; he points out the inevitable results of a complete secularization of science, the corruption of the intellect arising from the separation of the moral from the rational man, and by deft reasoning exposes the shallowness of the speculations which aim solely at justifying an error which their abettors love to entertain because it frees them for the time from the conscious sense of responsibility to an all-knowing and just God.

The volume makes one of the handy series published under the title of *Bibliotheque Philosophique* by the firm of Lethielleux. The same house promises to issue the continuation of P. Pesch's philosophical critique of Kantian errors.

COMMENTARIUS IN EVANGELIUM SECUNDUM MARCUM. (Cursus Scripturae Sacrae auctoribus R. Cornely aliisque Soc. Jesu prespyteris) Auctore Josepho Knabenbauer, S.J.—Parisiis P. Lethielleux edit.

The idea which Griesbach proclaimed in his *Commentatio* of the last century, to wit, that the Gospel of St. Marc is nothing more than an excerpt or epitome made from the two Gospels of SS. Matthew and Luke, has been strenuously upheld by modern critics designated as the theological school of Baur. But the internal evidence is certainly against this view. It shows the author of St.

Marc's Gospel to have written not only independently of the aramaic text of St. Matthew which alone can be proved as having existed before St. Marc's, but it shows the traces, in every line, of the direct Petrine influence. Though much shorter than the Gospel of St. Matthew it contains several incidents not mentioned by the latter, (chap. iv, 26-29; vii, 32-37; vii, 22-26), and if St. Augustine calls the disciple of St. Peter "epitomator" nothing more can be inferred than that this second synoptic gospel is of a more condensed character than the preceding account. One of the strongest evidences vouching for the original authorship of the evangel is the vivid tone of the narrative, the almost constant use of the historic presence especially in reference to St. Peter. The impression which the reader receives is of one who has heard the things he tells from the lips of an eye witness, the prince of the Apostles. Add to this the constant use of diminutives, the frequent repetition of such expressions as ἠρξατο, εὐθυς, πάλιν, which are not only peculiar to the writer but indicate a certain temper of vivid realization of the facts described. All this is strongly brought out in the commentary before us.

That St. Marc wrote for the immediate benefit of the Christians at Rome can hardly be denied, when we consider the care with which he avoids and translates the aramaic terminology which would represent the original words used by our Lord and the Apostles. But it cannot therefore be inferred, as Baronius and many others do, that it was first written in Latin. The MSS. notes of the Peschitto which are traced back to the sixth century, say indeed that St. Marc preached in Rome *romane*, but they do not testify that he wrote in Latin. The autograph copy kept in Venice must be considered as a translation probably made in the seventh century, for both St. Jerome and St. Augustine are explicit in stating that this Gospel was written originally in Greek.

The old difficulties in and about chap. xvi, 9-20, are lucidly explained, and if M. Renan could avail himself of the learned critique of our author, he might be induced to draw less boldly on his imagination in writing about St. Mary Magdalen. (Vie de Jesus, chap. 26, p. 440, ed. xvi.) The various assumptions of internal evidence by Weiss, Westcott, Hort, Zahn and others, are subjected to a test which renders them of little or no value and, in some instances, ridiculous from the scientific point of view. The extrinsic evidence, brought in the main from Eusebius to show that the chapter concluded originally with verse 8, is proved to be much weaker than

has been made to appear heretofore. The practice of the Alexandrian Church of not reading this portion accounts sufficiently for the omission in the codices to which Eusebius refers. Indeed the overwhelming majority of critics in our day, Protestants as well as Catholics, admit the genuine character of the concluding verses so long disputed. That the Council of Trent, in defining the Canon, had these verses (as well as St. Luke xxii, St. John viii) particularly in view has been demonstrated by the learned Theiner. Modern criticism therefore, in so far as it has proved exact, has invariably shown the correctness of the anticipated judgment of the Council.

GRAMMATICA GRECA ad uso dei ginnasi e licei, composta dai professori L. Macinai e L. Biacchi, Turin, Ermanno Loescher 1892–3. Vol. I, pp. 294.—Vol. II, pp. 130.

This is decidedly the best Greek grammar we have met with. The distaste for the study of Greek which is frequently evinced by students in our day, may, we believe, be traced in no slight measure to the characteristics of the modern Greek grammar. In some cases our ordinary text-books are bewildering in philological details. In others, which purport to make Greek easy, we find it in reality made hard. There is usually an interlarding of the various tenses of the regular verb with exercises which gives the learner no bird's-eye view of the elements of the language. The Greek grammar of Professors Macinai and Biacchi has none of these defects. It is both systematic and exhaustive in essential detail.

From cover to cover the most logical sequence is followed, not only in the main divisions, but also in the minutest subdivision of each treatise. For example, the student is led step by step from the original use of the article in the Homeric writings through all its various applications then and later. A thorough and lucid treatise is given on each case of nouns; and the original manner in which the *locative* genitive in particular is handled, will at once be appreciated by those who are conversant with the peculiar difficulties of the language.

By the introduction of certain novel features in the arrangement of cases, modes and tenses, the authors have supplied the defects in the grammars of Curtius, Inama and others.

They have laid stress on the phonetic laws of the language by incorporating into their work what the latest research into the phil-

ology of the Greek tongue solidly proves and what at the same time will contribute to an intelligent study of Greek by the youths in our colleges.

The two great sources of sound-changes are assimilation and analogy. Assimilation is perfect when one sound exacts entire conformity from another, as in the case of ν in συν when it becomes λ in συλλέγω ; imperfect assimilation occurs when a sound partially succeeds in conforming another sound to itself as in μ of συμβάλλω where ν is approximately converted into the β of βάλλω.

True analogy is had when after the pattern of one form others are regularly formed according to rule ; likewise when a form which of itself might swerve from the main rule is led back by the other forms: thus from πόρος we have πορεύω and πορίζω ; feminine adjectives in ους should make their dative singular in ῳ, but instead have ῃ.

False analogy takes place when forms are made after the pattern of others, but irregularly, as in ποδέσσι, which should be ποσσι (from ποδσι where δ is assimilated to σ).

As to terminology, the terms *first* and *second* aorists are eliminated, not only because these expressions are calculated to give beginners the impression that all verbs have both aorists, but also because this terminology is not in keeping with the genesis of these tenses.

As a sample of the clear and masterly manner in which our authors teach the elements, we invite the reader to peruse their remarks on the *middle* voice. "By the middle voice is indicated an action which the agent does to himself, or for his own advantage : as λούομαι, I wash myself, I bathe ; πορίζομαι χρήματα, I procure money for myself. The *middle* voice is either *direct* or *indirect:* the *direct* is that which has the reflexive meaning; it is the least used and is employed for the most to express those actions which are exercised on one's own body, as κοσμεῖσθαι, to adorn one's self.

The *direct middle* indicates reciprocal action when there are several agents : ἀσπάζεσθαι, to embrace one another.

If the reflection of the action upon the agent is indirect, then the *middle* is called *indirect:* This occurs in the following cases: 1. When the agent does an action himself and for himself: as καρπὸν κομίσασθαι, to gather fruit for oneself. 2. When the object belongs to the agent, as : ψῆφον ἢ γνώμην θέσθαι, to give one's vote (or) to give one's own opinion. 3. When the subject acts at his own expense, with all his might : ναυτικὸν παρείχοντο, they got ready

a fleet at their own expense ; σκοπεῖσθαι, to consider attentively; ὁρίζεσθαι, to define exactly. 4. When the subject gets others to do the action ; this might be called a *causative middle*, as ἀγορὴν δὲ καλέσσατο λαόν, he had the people called together.

Wherever it has been deemed advisable, variations of the forms of words have been indicated in small type with *dates* adjoined. The advantage of this appears when one has to select the most preferable form ; for instance the student is warned to not prefer to Ὀδυσῆα, its variation Ὀδυσῆ, which is not found before the year 282 B. C. Thus also the student is notified that the form βασιλῆς for the nominative and vocative plural is exclusively used in the first half of the fourth century ; the other form, βασιλεῖς, became the ordinary form in the other half, being found even in inscriptions of 378.

Whatever is peculiar to the various dialects is also printed in small type and may be studied by the pupil when he is sufficiently advanced.

We hope that some enterprising publisher will have this excellent grammar done into English.

D. J. D.

THE BIBLICAL ILLUSTRATOR ; or anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, and homiletic, gathered from a wide range of home and foreign literature, on the Verses of the Bible.—St. James.—By the Rev. Joseph S. Exell, M. A. —New York : Anson D. F. Randolph & Company.

This is a closely printed octavo of some 500 pages containing a minute and varied analysis of the scriptural text, together with interesting facts and sayings illustrating the different truths and sentiments evolved in the consideration of the Epistle of St. James. Although written from a Protestant point of view and representing in its quotations and references almost exclusively the great authorities of the Protestant pulpit, the work may be profitably used by the preacher and catechist of Catholic truth, all the more as we have nothing equally suggestive written in English from a Catholic standpoint, which would of course be preferable. The book is, as far as a cursory examination of the usual crucial passages shows, wholly free from that offensive tone against the Catholic Church which is so often found in distinctly Protestant works. We notice the author

uses the old King James version in preference to the New Revised which latter approaches the Vulgate more closely. In his expository notes, however, he makes amends by coming much nearer to the Catholic doctrine than most Protestants, we fancy, would be willing to allow as consistent with the teaching of the so-called Reformers of the sixteenth century. The text is faultless.

L'ILIADE Con note Italiane del Prof. Ludovico Macinai. Canto I. Roma. Tipografia della R. Accademia dei Lincei. 1894. pp. 77.

In his preface to the first Canto of the Iliad, Prof. Macinai tells us that there are three Homers: the Homer of tradition, the Homer of critics, and Homer as he probably was.

From tradition nothing certain can be gleaned concerning the age, birthplace and life of Homer.

Some authors say that he assisted at the siege of Troy; others that he was born 80, 100, 200, 400 years after its downfall. Theopompus says he lived in the days of Antilochus. Theagenes, Strasimbrotus, Antimachus of Colophon, Ephorus of Cumae, Zenodotus, Aristarchus and others disagree with the preceding authors and among themselves. The Oxford marbles place Homer prior to the Olympiads, 300 years after the Trojan war and 907 years B.C. Herodotus asserts that he flourished 400 years before his own time. Cicero, Strabo and Plutarch make him a contemporary of Lycurgus.

Suida enumerates 19 cities which claimed the glory of having given him birth and some authors have gone so far as even to make Rome his birthplace. The parentage and youth of the great poet are likewise prolific subjects of fabulous theories. Some affirm that he was born blind. This others deny, and ascribe his affliction to preternatural causes. Others again strive to prove from his long voyages that he never was blind.

Proclus thought that Homer was very rich; another historian asserts that he was too poor to provide his daughter with a dowry.

One tradition asserts that the author of the Iliad was the first in time among Grecian poets; another that he stole from preceding bards.

Modern criticism has denied that Homer the poet ever existed.

The Alexandrians attributed the Iliad and Odyssey to different

authors. Scaliger and Casaubon cast a doubt upon the unity of the Homeric compositions. Perrault, Lamotte and the Abbé d'Aubignac held that the Iliad is a compilation of divers poems. Aubignac denied that Homer ever existed and asserted that his name was synonymous with singer or bard. Perizonius in 1684 gave the Homeric poems a popular origin and held that they were transmitted orally until the age of Pisistratus.

Josephus had long ago insisted that originally the Homeric poems were not consigned to writing and in our time an Englishman, Wood, undertook to prove that the art of writing was not even known to our poet. Vico contends that the rhaphsodies of divers bards were arranged by the Pisistratidae into the Iliad and Odyssey, that the Greek people itself was Homer and finally that perhaps the Trojan war never took place.

That the poet Homer really did exist is proved from Xenophon who accused him of want of respect when he spoke of the gods. Simonides (560-470 B.C.) quoting from the Iliad, said that the verses were by the man of Chios. From Homer to Herodotus was a shorter space of time than from Dante to Tennyson; yet Herodotus addressing the Greeks spoke as full of assurance of Homer as we would of Dante.

Whilst then conceding to tradition the existence of a poet named or surnamed Homer, we may concede to critics that not all poems attributed to him were his; we may also grant that changes and interpolations have taken place in his compositions.

With Vico and Wolf we may hold that in the beginning the Homeric poems were not written. When one considers the short, crude inscriptions chiselled in stone or brass and not antedating the age of Pisistratus, it is hard to believe that a hundred years previous a thousand verses could have consecutively been consigned to writing, especially as then neither skins nor papyrus, although known to Greece, were there utilized as writing material. Even Lycurgus in days less remote from us, did not, we are informed, write his laws, nor was the legislation of Solon written down until seventy years after his death.

Besides his remarks on Homer's age, birthplace, parentage and the authenticity of the Iliad, Prof. Macinai also speaks of the position of Troy and of the codices of the Iliad. His notes to the text are scholarly and judicious. The numerous illustrations of ancient Grecian weapons, utensils, etc., will assist the student in understanding the many allusions made to them by the poet. The

whole volume is learnedly and tastefully gotten up and reflects credit on the college of Mondragone.

D. J. D.

THE LITTLE SISTERS OF THE POOR. By Mrs. Abel Ram, author of "The Most Beautiful" etc.—London: Longmans, Green & Co.—New York. 1894.

Who in our large cities is not familiar with the small forms in black cloaks moving rapidly and modestly from door to door, and begging alms for those who are too feeble or too sensitive to beg for themselves. These silent, helpful little women are the truest heroes of earth though the world take little account of them. Hence many an honest reader will be glad to know of this book by one who tells the story and pictures the work of the "Little Sisters of the Poor" in such a charming style and with that genuine sympathy which is apt to beguile even the indifferent into grace-imparting reverence for the lofty motives and far reaching effects of Christian self-sacrifice.

The aged men and women actually cared for by the Little Sisters at this moment pass considerably above the number of 33,000. The members of the Order distributed in different countries are on toward 5,000. France, the birthplace of this charity, alone counts 106 institutes; Spain and Portugal 52; America 39; the British Isles 29; Italy (including Sicily) 17; Belgium 13; one in Turkey; three in Oceanica; two in Asia; four in Africa.

Hitherto all those who felt an impulse toward this labor of love were sent to what might be called the cradle of the Institute, the novitiate at *La Tour St. Joseph*. Here they were to imbibe the spirit which actuated the saintly Jeanne Jugan to become the first *quêteuse* of the little family which within less than fifty years spread its influence over all the face of the earth. Jeanne Jugan was not the foundress nor the first Superior of the Order; but she represented its active spirit, the motive power of self-sacrificing charity, from the beginning.

Mrs. Abel Ram therefore sets her history in the frame-work of Jeanne's life, leaving the future panegyrist to write the lives of the venerable foundress and her director in the noble undertaking.

A short time ago the Mother General of the congregation died in the fifty-first year of her religious profession. Since then changes have been made at the instance of the Holy See by the establishment of temporary novitiates in different countries. This was

deemed a necessity in view of the growing numbers and the increasing distances from the head centre. We trust that the spirit of *La Tour* will not suffer from this change, and that the touching love for these "pauvres petits vieux et les petites bonnes femmes" which strikes one so characteristically as a charity belonging to the hearts of the women of France will never grow cold in regions less congenial to such devotion. One feels doubly grateful to the author for her work on reading the concluding sentence: "And now our labor of love is ended. That it may, by making the Little Sisters and their beautiful work better known, awaken wider sympathy and fresh love on their behalf, is the earnest wish of the unworthy writer."

Of the worth of the writer the reader will form a better judgment by reading the book.

LET US GO TO THE HOLY TABLE.—An appeal to Christians of every age and condition. By the Rev. Father J. M. Lambert, Congregation of the Most Blessed Sacrament. Translated from the French by the Rev. W. Whitty, House of Missions, Enniscorthy. Browne & Nolan: Dublin, 1893.

"The view of regarding the Holy Communion as a sort of recompense for having the soul in a purified state, instead of looking at it as a support to our weakness and a remedy for our human infirmities, is but too common." This is but a partial yet all-sufficient plea for making the little book, of which Father Whitty has given us a truly excellent translation, as popular as an enterprising book-trade allows. In many parishes the settled impression prevails that to go to Holy Communion during the Forty Hours' Prayer and at Easter is all that a good Catholic need be expected to do. This is an error which unfortunately closes a rich store-house of soul-food to multitudes who are continually on the brink of spiritual starvation. A better general knowledge of what frequent Communion does for the poor wanderer on earth would induce many to avail themselves of the heavenly Manna, especially if they could be made to feel that God desires it to be dispensed on most generous conditions. To impart such knowledge in brief form and convincing manner is the purpose of this truly valuable little treatise. An appendix of "Practical Counsels for Holy Communion" forms the conclusion.

UNE DERNIERE PHASE DE LA QUESTION SCOLAIRE AUX ETATS-UNIS. Par Mgr. Jos. Schroeder, D.D. 1894.

At the close of last year a number of European journals printed and largely commented upon a cable report to the effect that the House of Representatives of the United States proposed at an early date to consider the question of incorporating the denominational schools in the National system of public education. Although the "news" was afterwards discredited, on its being shown that the American House of Representatives had nothing whatever to do with the question of schools, which lies solely within the jurisdiction of the States separately, the discussion had brought out numerous erroneous conclusions and misconceptions, which Mgr. Schroeder, at the instigation of one of the leading Belgian journals, undertook to dissipate by giving in clear terms a succinct history of the more recent facts in the Catholic school controversy of the United States. The present pamphlet is a reprint of these articles.

It goes without saying that an account of this kind necessarily reflects the sentiments of its author on the much discussed subject of secular education as divorced from religion. Mgr. Schroeder takes this opportunity of emphasizing the Catholic view of the school question, which, whilst it leaves wholly intact the privilege of the State to enforce a certain measure of secular education calculated to advance the temporal prosperity of a commonwealth, yet insists that this cannot be justly done by a method which practically interferes with the religious convictions and parental rights of the individual citizen. Our author points out how, far from being disposed to interfere with the public schools, the hierarchy of the United States are in almost unexceptional accord in yielding the otherwise equitable claim of having the parochial schools supported from the common fund, to which Catholic citizens not only contribute their quota, but which they moreover increase by lessening the expenses which would be required to keep public schools for the large proportion of children presently tutored in the Catholic schools.

The second article is of historic moment. It demonstrates how the unfortunate school controversy would never have occurred but for the persistent attempts to render popular the compromise system known as the Faribault plan. Its public advocacy in the

popular press, as an expediency measure, which in fact stigmatized the legislation of the Baltimore Council as improvident and defective, at once retarded the zeal to which our Catholic people had, under the direction of the hierarchy and clergy, just begun to warm up. Many parents, already disposed toward liberalism in religion, now understanding that they had no obligation in conscience to support the parochial schools withheld their children in order to send them to the less expensive public schools. The constant cry that we must Americanize our children roused an effective echo in the multitude of those who, having no creed of their own, were satisfied to see that of others eliminated by so choice a process as that of popular education. The American Episcopate, on the whole, recognized the danger. The Bishops had surely weighed the measures proposed by them in the last Plenary Council, with a view, as our author says, of establishing schools answering in every respect to the requirements of true modern progress. "C'est pour ces raisons que nos évêques à la presqu 'unanimité ont protesté contre le système de Faribault." (p. 16.) All previous attempts, made with the aid of an accommodating press abroad as at home, to let it appear as if the voice of one or two bishops expressed the sense of the united Episcopate, were frustrated by the sagacity of Leo XIII, who requested that each bishop express his sentiment by a personal letter to the Holy See. The vaunted *approbation* of the Faribault system has since then lost its support by the failure of the people itself to accept it.

Happily, the decrees of the Council of Baltimore, are once more being recognized as the fixed norm of educational progress among Catholics in America. Of course where necessity dictates a compromise it is open, as it always has been, without remonstrance on the part of the Catholic bishops.

In his third essay Mgr. Schroeder discusses the actual difficulties in the way of harmonious movement among Americans on the ground of common education. Whilst the Catholic must ever maintain the principle of religious education as essential to the perfect development of the child in order that it may fulfill its dual mission of citizen of earth and heaven, the Catholic population, as a political factor, is bound to recognize the golden rule expressed by Montalembert, namely, that: "In the political sphere only that is legitimate which is possible." Viewed in this light the agitation on one side or the other of the school question comes with bad grace from Catholics until they can feel assured that the religious

education given in our schools has brought forth sufficient fruits to convince the majority of those who are at present indifferent to all religion, that the morals which save a posperous nation from ultimate social destruction cannot be perpetuated in any other way. Whether that time shall ever come is difficult to say, and very doubtful when we remember that the common school education directly tends to instill religious indifferentism—cause sufficient why every Catholic energy should be set at work in the promotion of parochial education.

THE LIFE OF ST. PHILIP NERI, Apostle of Rome. By Alfonso, Cardinal Capecelatro. Translated by Thomas Alder Pope, M.A. Second Edition. Two volumes.—London: Burns and Oates—New York, Cincinnati, Chicago: Benziger Bros., 1894.

The writings of Cardinal Capecelatro have long been recognized as classics of modern Italian and religious literature. They give evidence, not only of the extensive knowledge and accurate research which distinguishes the august Vatican Librarian, or of the rich and melodious flow of the Tuscan tongue when it expresses Neapolitan fervor, but there is a refinement of tone and a depth of religious thought which reveal in combination the spirit of the Duke del Castello Pagano and of the Oratorian who has known how to apply, during years of spiritual direction, the maxims of the Saints and principles of theological science to the needs and for the benefit of souls.

St. Philip's life has been written many times, and not a few of the biographies, such as Gallonio's and Bacci's, possess an interest and literary merit which can hardly be superseded. Yet they differ one from the other very materially, whilst the subject retains its unique charm and addresses each succeeding generation with a newness of meaning which is partly due to the changing audience. Goethe, whilst he lived in Rome, felt himself impelled to study the life of St. Philip, and he recognized the subdued yet strangely powerful beauty of that fascinating figure. But Goethe was incapable of discerning the supernatural element, which was the secret of that beauty and animated the humbly joyous saint with an energy which, soft and lightsome, like the sun was creative of new life and imparted brightness and comeliness to the land upon which it shed its rays, far beyond the effects which any artificial light could produce.

To turn that light upon our present generation and to fructify the newly overthrown soil with a fresh bloom of healthy growth, was a good reason, as it was the primary one of Cardinal Capecelatro, for publishing his life of St. Philip. There is, in many respects, a resemblance between the spirit of the sixteenth century and our own. The protests of arrogant pride against superior authority come to us in different tones and with a different assignment of causes, but it is the same old spirit which made itself first known in the revolt of Lucifer against the ruling Creator.

> In our time the one hope of bringing society back into the path of good, and infusing into it a new life, is the reviving and strengthening in men's minds the Catholic faith and the Catholic law of morals. But we shall look in vain for this renewal of strength, unless we seek it from the centre and heart of Christendom, the Chair of Peter. Now St. Philip not only grasped this great truth; he was its apostle. He came to Rome in early youth without any apparent motive and plan. From Rome he drew his surpassing virtue; in Rome he lived, wrought miracles, effected reforms, under the shadow of the Papal chair. It would seem as if he had no thought or care for the rest of Christendom; but, in truth, he saw all Christendom there in Rome, as the physician sees all life in the heart. Amidst the darkness and the woe, light and healing—thought St. Philip—must come from Rome and the Pope. He never left Rome again, not even to gratify the eager desire of saints, his friends. He revered and loved the Papacy with an ardour of unusual vehemence . . . . . In his yearning desire of reformation he followed the steps and extended the work of the reforming Popes of his day; and if at any time he anticipated them, he did it with unrivalled reverence and humility. . . . . In a word, the work of St. Philip, the place where he did it, his demeanor toward successive Popes, may, I think be remembered by us with advantage in the peculiar condition of the Church and of society in this our time. (Introduction, p. 25.)

But the effort to review the image and impress of so admirable a model of loyalty to the Holy See must be seconded by an interpretation of its full meaning and application to the present. Herein lies what might be styled the merit of originality in Cardinal Capecelatro's work. In effect this originality flowed from the love of souls, which dictated the purpose of the work. None of the older biographers had, strangely enough, written with any other marked object than to delineate the features, soul and body, of St. Philip. He would preach by the simple beauty of his form and action. The style of the time and the more or less command of detailed resources are the distinguishing characteristics of the several valuable Lives. The present biography places the Saint in the midst of the circle of his activity, it puts him in active relation with the

age in which he lived, and by thus allowing us an insight into the quality and temper of the social elements upon which the Saint exercised his heaven-guided influence, enables us to measure the relation of cause and effect ever and infallibly applicable in their principle to human society.

Whilst, then, the biography of St. Philip, as told by the illustrious Oratorian, gives us the story of that life in the interesting setting of contemporary history, it yields its lessons as the philosophy of a reform movement equally urgent and equally applicable to our own times.

Next year terminates the third century since the death of the Saint. It will be a time of joyous and grateful remembrance for the people of Florence, his birth-place, and of Rome, the scene of his life-long activity. But not for these alone. English-speaking Catholics of the present generation owe the Saint a deep debt of gratitude, if it were for no other reason than that he gave us two such men as Father Faber and Cardinal Newman. Countless thousands have felt the spiritual influence exercised by the words of these two writers whom St. Philip had invested with something of his own beauty, and who in turn shed their light upon others. To trace the focus where these rays concentre cannot but be an edifying and delightful task, and for this reason the well made English translation in its present edition, by another son of St. Philip, deserves to be very popular.

THE LIFE OF FATHER CHARLES of the Congregation of the M. H. Cross and Passion, D. N. J. C. By Rev. Father Austin, C.P.—Dublin: Sealey, Bryers & Walker. (Benziger Bros.) 1893.

The interesting words of this holy man who revived at the present day in a degree the wondrous doings of the Apostolic saints, may do its measure of good by counteracting the sneers and jeers of unbelieving teachers who view the miracles of the Gospel as fables, and class the maxims of Christianity among the mistaken principles of material life. We are not to doubt that many incidents treasured as mementos of his sanctity by the brethren who were daily witnesses of his holiness might seem to the stranger bare exaggerations whose importance is overrated. Affection has a way of recalling the seemingly unimportant details of the speech and

gait of the beloved parent or brother, yet, whatever the stranger may think of the trifles, they have their real meaning and importance, for of them the total is made up which gives us a view of the true spirit in which the more signal actions were performed.

As we published in the REVIEW a short time ago, a sketch of this remarkable Life, which presented a faithful image of the character and activity of the saintly subject, we limit ourselves here by simply directing attention to the volume before us which is well written and published in attractive form.

THE JESUIT MISSIONS IN THE UNITED STATES.—Written for the Catholic Club of New York. By Rev. J. F. X. O'Connor, S.J.

One of the prominently beneficial results of the late Catholic Columbus celebration has been the zeal and activity which it developed in bringing to light and grouping harmoniously the different sources and methods of Catholic activity. The value, from an educational and social point of view, of accurate historical records is only recognized in proportion as the facts therein contained are duly popularized. Formerly, when "knowledge" was the privilege of the classes, and public opinion was made by representative individuals, it was different—the people accepted upon the authority of the few that which was otherwise an unknown quantity to them. Since the era of popular suffrage and popular education, in the modern sense of the word, began, the masses claim and enforce the right of making public opinion. This is done not by a superior faculty of reasoning, but by the easy and wide diffusion of facts made known through the press, which is godfather to pulpit and platform. Thus truth and toleration are furthered by every effort on the part of Catholics to give their fellow-citizens a clear insight into the motives and facts of the Catholic Church.

The present pamphlet, originally written for the Memorial Volume of the Catholic Club of New York, and constituting part of a series of papers which, besides the account of the Jesuit Missions, embody the history of the Dominican and Franciscan Orders in America, gives twofold evidence of the favorable results above mentioned.

As for the Jesuits, we may say without fear of being contradicted by their most zealous opponents, that as educators they stand head and shoulders above any corporate body of religious or professional men. Within the Catholic Church this is recognized by statistics

which bear every sort of scrutiny. Outside of the Church the achievements of individual members of the Order are to a great extent lost, because the individual is merged in the body, and the body is pledged to victories without proclaiming them for mere renown's sake. Then there is the old-time, deep-rooted prejudice which, considering the "Jesuit" as an imposter by trade, will give him no credit for his labors. Despite these clouds they have been recognized as lights by many. Goethe, in his *Italian Travels* has given them the testimony of his admiration from this point of view. Hugo Grotius, a Protestant, and certainly one of the keenest statesmen of his time, in his *Annales et Historiae de Rebus Belgicis* places them at the head of all societies that have successfully labored for the diffusion of any branch of science during the hundred years from their first establishment in Europe. Among the people this superiority makes itself quickly felt, especially where there are no narrow prejudices to bar their influence. Take an instance: The Jesuit College at Calcutta, has, according to recent account, 736 students. Of these only 189 are Catholics. The rest profess as members of the Protestant (124), Indian (294), Mahometan (71) and various native cultes. Yet in India, as elsewhere, the Jesuits are the champions of the Catholic faith in its unadulterated purity. Everywhere their theologians are the great authorities of appeal, their schools the nurseries of Catholic independence of thought without stain of liberal servility.

The genius which animates and pervades their system of education is the genius which makes them successful missionaries under the most diverging conditions. The Jesuit first studies the people whom he wants to gain to Christ, and having discovered the leaning of the heart which gives the key to persuasion, he is prepared by every sacrifice of mind and body to gain the affection which he seeks to transfer unto God by an exchange of his own for souls. "The Fathers of the Society of Jesus, during the past two hundred and fifty years, have visited or established missions in nearly every State of the Union. In almost every one of these States the Jesuit Fathers were the pioneer missionaries, explorers or settlers," says the writer whom we have to thank for collating the facts contained in this essay on a subject of equal importance to the historian of Church and State. To criticize these facts, or to controvert their influence were a futile task, for they are well authenticated. The proper thing is to know them.

But we have to thank the Catholic Club of New York for this

publication and this fact is of considerable significance in itself. For, from whatever latent source emanates the industry of a body of Catholic men who have bound themselves by what appears at first sight to be merely a social tie of religious fellowship, it has not only a decidedly and highly educating effect, but it gives strength and consistency to the Catholic claim that the Church fosters true culture in every sphere of civil life. The Catholic Club of New York proves itself to be not merely a club of Catholic men sufficiently wealthy to maintain the habit and locality which enable them to meet in intercourse without risk of having their religion made the target of wit or the occasion of ostracism. They join with the further positive aim of fostering Catholic culture by giving the impulse to literary labors, artistic development, economic reform. It may be said that a Catholic Club is not a Literary Union, or a political centre, or a St. Vincent de Paul Society. Certainly not. Unions for such distinct purposes abound. The obejct of a Catholic Club, if we may borrow the definition of one to which New York offers an appropriate model, is, "primarily to afford Catholic gentlemen the advantage of union and organization in their efforts to maintain the integrity of their faith in relation to *social, moral* and *intellectual culture.*" The integrity of the Catholic faith is for the social gentlemen maintained by "Musical Smokes," "Evenings of Song," occasional receptions and dinners. This is excellent, but it is a sort of negative aim on the part of men of culture. It means that integrity of faith is maintained by excluding non-Catholics from our social enjoyments. The positive aim would be, first, an interchange of intellectual and moral culture, so that the intercourse or even the well meant friction of temperate and regulated discussion between different members effects a communication of superior knowledge in arts, letters, science, ethics, religion. A second positive aim, naturally flowing out of this sort of activity, is the inauguration and support of movements which directly tend to vindicate the Catholic faith in the domain of morals and intelligence, all of which would necessarily react in favor of the social advancement of the Catholic body.

But we have been beguiled into a digression from the strict demands of a book review, in attempting to emphasize the double motive power which produces the literature of which this pamphlet of the "Jesuit Missions" is a good sample.